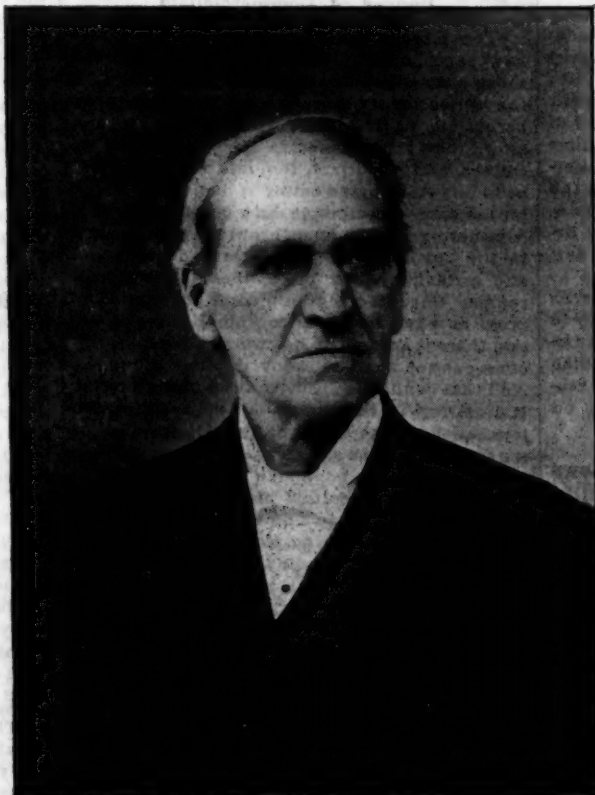


Zion's Herald

WEDNESDAY, MAY 11, 1904



BISHOP S. M. MERRILL RETIRES

From a photograph taken in Rockville, Conn., during the session of the New England Southern Conference in 1902 — the last Conference in New England over which Bishop Merrill presided.

Skin Tortures

From Pimples to Scrofula



From infancy to age, are instantly relieved and speedily, permanently, and economically cured by warm baths of CUTICURA SOAP and gentle applications of CUTICURA OINTMENT, when all else fails.

MASTERFUL VIEWS OF JOURNALISM

THE most noteworthy, suggestive and instructive contribution in the *North American Review* for May, and probably the most important in any of the magazines or reviews for the current month, is from the pen of Editor Pulitzer upon "The College of Journalism." In the *North American's* announcement of the contributors to the May number, appears the following:

"Joseph Pulitzer is the well-known proprietor and editor of the *New York World*, which he has owned since 1883. He was born in Budapest, Hungary, April 10, 1847. He was educated by private tutors and came to the United States in 1864, where he served in a cavalry regiment until the end of the civil war. He then went to St. Louis, and became first a reporter and later managing editor and part proprietor of a German newspaper in 1868. In 1878 he bought the *St. Louis Dispatch* and the *Evening Post*, joining the two and making the *St. Louis Post-Dispatch*, which he still owns. He has served as a member of the Missouri Legislature and as Congressman from New York. Mr. Pulitzer, as is well known, has recently given the money to create and endow a chair of journalism at Columbia College, and his masterly article, which opens this number of the *Review*, gives his reasons for founding this chair and his views on the subject in general."

So unusually significant are the views which this great editor of so much ability and experience expresses in this paper, that, though our columns are particularly crowded, we hasten to make excerpts that will carry to our readers the gist of some of his principal contentions.

The "Born Editor"

"The 'born editor' who has succeeded greatly without special preparation is simply a man with unusual ability and aptitude for his chosen profession, with great power of concentration and sustained effort. He is one who loves his work and puts his whole heart and mind into it. He is in the strictest sense an educated man, but he has merely substituted self-education for education by others, making up for any deficiencies in his training by the unreserved sacrifice of strength, energy, and pleasure. Even in his case might it not be an advantage to have a system of instruction that would give him the same results at a saving of much time and labor? . . .

"Of course in every field natural aptitude is the key to success. When the experiment was tried of turning Whistler into a disciplined soldier, even West Point had to lay down its arms. Your sawmill may have all the modern improvements, but it will not make a pine board out of a basswood log. No college can create a good lawyer without a legal mind to work on, nor make a successful doctor of a young man whom nature designed to sell tape. Talleyrand took holy orders, but they did not turn him into a holy man. . . . Every issue of a newspaper represents a battle—a battle for excellence. When the editor reads it and compares it with its rivals, he knows that he has scored a victory or suffered a defeat. Might not the study of the most notable of these battles of the press be as useful to the student of journal-

ism as is the study of military battles to the student of war?"

Moral Courage

"They object that moral character, like news instinct, cannot be made, but must be born. This is a very serious objection, for to me an editor without moral character has nothing. But is it entirely true? Have not the critics themselves reached their present moral attitude by degrees? Training cannot create temperament, I admit, nor perhaps radically change it, but is not conscience different from temperament? Is it not largely a question of education? May it not be considered more an acquired than an inherited or inherent quality? . . . They object that moral courage cannot be taught. Very true. I admit that it is the hardest thing in the world to teach. But may we not be encouraged by the reflection that physical courage is taught? If the mind can be taught to expose the body fearlessly to wounds and death, cannot the soul be taught to cling to its convictions against temptation, prejudice, obloquy and persecution? Moral courage is developed by experience and by teaching. Every successful exercise of it makes the next easier. The editor is often confronted by an apparent dilemma—either to yield to a popular passion that he feels to be wrong, or to risk the consequences of unpopularity. Adherence to convictions can and should be taught by precept and example as not only high principle, but sound policy. Might not a hundred concrete examples of inflexible devotion to the right serve as a moral tonic to the student?"

Danger of Commercialism

"Commercialism has a legitimate place in a newspaper, namely, in the business office. The more successful a newspaper is commercially, the better for its moral side. The more prosperous it is, the more independent it can afford to be; the higher salaries it can pay to editors and reporters, the less subject it will be to temptation, the better it can stand losses for the sake of principle and conviction. But commercialism, which is proper and necessary in the business office, becomes a degradation and a danger when it invades the editorial rooms. Once let the public come to regard the press as exclusively a commercial business, and there is an end of its moral power. Influence cannot exist without public confidence. And that confidence must have a human basis. It must rest in the end on the character of the journalist. The editor, the real 'journalist' of the future, must be a man of such known integrity that he will be above the suspicion of writing or editing against his convictions. He must be known as one who would resign rather than sacrifice his principles to any business interest. It would be well if the editor of every newspaper were also its proprietor, but every editor can be at least the proprietor of himself. If he cannot keep the paper from degrading itself, he can refuse to be a party to the degradation. . . . There is an obvious difference between a business and a profession. An editor, an editorial writer, or a correspondent is not in business. Nor is even a capable reporter. The man in the counting-room of a newspaper is in the newspaper business. He concentrates his brain (quite legitimately) upon the commercial aspects of things, upon the margin of profit, upon the reduction of expenses, upon buying white paper and selling it printed—and that is business. But a man who has the advantage, honor and pleasure of addressing the public every day as a writer or thinker is a professional man. So, of course, is he who directs these writers and reporters, who tells them what to say and how to say it, who shows them how to think—who inspires them, though he may never write a line himself, and decides what the principles of the paper shall be. For example, the greatest editor in the whole history of European journalism, John Delane, never wrote any articles of his own, although for thirty-six years he was the head, the heart, the brain, of the *London Times*. But he directed every writer, he furnished the thought, the policy, the initiative; he bore the responsibility, and he corrected both manuscript and proofs."

Function of the Press

"It is not too much to say that the press is the only great organized force which is actively and as a body upholding the standard of civic righteousness. There are many political re-

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formers among the clergy, but the pulpit as an institution is concerned with the kingdom of heaven, not with the republic of America. There are many public-spirited lawyers, but the bar as a profession works for its retainers, and no law-defying trust ever came to grief from a dearth of legal talent to serve it. Physicians work for their patients and architects for their patrons. The press alone makes the public interest its own. 'What is everybody's business is nobody's business'—except the journalist's; it is his by adoption. But for his care almost every reform would fall stillborn. He holds officials to their duty. He exposes secret schemes of plunder. He promotes every hopeful plan of progress. Without him public opinion would be shapeless and dumb. He brings all classes, all professions together, and teaches them to act in concert on the basis of their common citizenship.

"Our republic and its press will rise or fall together. An able, disinterested, public-spirited press, with trained intelligence to know the right and courage to do it, can preserve that public virtue without which popular government is a sham and a mockery. A cynical, mercenary, demagogic press will produce in time a people as base as itself. The power to mold the future of the republic will be in the hands of the journalists of future generations."

Distinguished Opinions Quoted

"The man who writes, the man who month in and month out, week in and week out, day in and day out, furnishes the material which is to shape the thought of our people, is essentially the man who more than any other determines the character of the people and the kind of government the people shall possess."
—PRESIDENT ROOSEVELT, April 7, 1904.

"The journalist's opportunity is beyond estimate. To him are given the keys of every study, the entry to every family, the ear of every citizen when at ease and in his most receptive moods—powers of approach and of persuasion beyond those of the Protestant pastor or the Catholic confessor. He is by no means a prophet, but, reverently be it said, he is a voice in the wilderness preparing the way. He is by no means a priest, but his words carry wider and further than the priest's, and he preaches the gospel of humanity. He is not a king, but he nurtures and trains the king, and the land is ruled by the public opinion he evokes and shapes. If you value this good land the Lord has given us, if you would have a soul in this marvelous civilization and lifting power of humanity, look well to the nurture and training of your king."—HON. WHITE-LAW REID, editor *New York Tribune*.

"Honest and independent journalism is the mightiest force evolved by modern civilization. With all its faults—and what human institution is faultless?—it is indispensable to the life of a free people. The frontiers of the constitutional privilege of the press are as wide as human thought, and it is one of the glories of our country that its journalism, as a whole, is incorrupt, fearless and patriotic. It is the never-sleeping enemy of bigotry, sectionalism, ignorance and crime. It deserves the freedom which our fathers gave it. It has justified itself."—ALTON B. PARKER, Chief Judge of the *New York Court of Appeals*.

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St. Louis Exposition

THE Louisiana Purchase Exposition, which may be said to overshadow all previous World's Fairs in size and scope, is unlike its predecessors in that it displays not merely the products of human ingenuity and skill, but also shows the raw materials, and step by step the methods of handling them and the processes by which they are changed from their natural state into articles of usefulness and beauty. The Exposition thus abounds in life and motion. The buildings are in some respects great workshops for many industries. From countries where machinery is little used come the patient hand-workers. Eleven years of marvelous progress since the Columbian Exposition at Chicago have made possible the illustration of new types and forms of industry at St. Louis and an ingathering of representatives of the nations which, it is hoped, will prove of the highest importance in the resulting benefits to all peoples. Education is the key-note of the Exposition, which teaches by innumerable object-lessons what every seeker after knowledge may wish to know of the world's activities. The exhibit space beneath the roofs of the two-score buildings amounts to 250 acres, or about double the exhibit space at the Paris Exposition of 1900. The grounds consist of 1,180 acres, and are adorned by attractive landscape work. The general arrangement of buildings is not unlike an open fan, the avenues radiating from a central point in a manner corresponding to the ribs of a fan. Three palaces of art form the apex of this arrangement. The central feature of the Exposition landscape is the cascade garden, a sloping hillside about sixty feet high. Festival Hall, a fine pavilion, stands out boldly on the face of the hillside. Three cascades plunge from the foundation of the Hall and from two neighboring pagodas down a series of twenty ledges to the grand basin below. While the main Exposition Buildings, fifteen in number, do not offer any striking architectural novelties, they are in size impressive, and the whole

effect is pleasing. Ivory-white is the prevailing tint.

Tropical Labor

THE subject of tropical labor is becoming an important question for Great Britain, as is shown, for one thing, by the fact that the London *Times* has been printing a series of instructive articles by Alleyne Ireland on "Administration in the Tropics." Mr. Ireland assumes that man is essentially a lazy animal, and that when he can get enough to eat without exertion on his own part he will not bestir himself. But while man shares with nature a strong tendency to follow the line of least resistance, and while in the most active races there is found "a lingering sympathy with the most indolent," humanity has not always gravitated to the tropics, and large masses of men still continue to seek subsistence in regions enforcing both activity and hardship. Mr. Ireland notes that both in England and America there is a considerable tendency to ask why tropical man should not be as indolent as he pleases — "why we should infringe his right to be content with yams, and by what right we stir him up to exertion for satisfaction of wants he has never felt." "Many who are furious if a bricklayer lays four bricks (at home) where he might lay five if he chose, are equally furious at the least hint of putting pressure upon a Kafir to do any work at all."

English employers are inconsistent who would, if they could, import foreign bricklayers to run up their walls more rapidly, and yet who wax indignant when a Transvaal employer tries to import Chinamen to do what the Kafir refuses to do at any price. The Kafir is a person of tropical origin, though he has wandered beyond tropical limits. He has the tropical peculiarity noted by Mr. Ireland that the more pay he receives the less disposed to work he becomes, because his wants are the more easily satisfied. The London *Times* holds that the Transvaal will have to depend upon imported labor, "if it is to last long enough to see the remote regeneration of the native article." There appears to be plenty of Chinese labor available upon the terms offered. The Chinaman is thrifty, sober and industrious. He will submit to any sanitary regulations which a Government cares to enforce, and is law-abiding except where his propensities to gamble and to smoke opium are opposed. Whatever he may be morally, the Chinaman, economically considered, is an important factor. According to the census of 1901 there are in the Straits Settlements alone more than 200,000 Chinese in addition to the 50,000 East Indian immigrants resident in the colony as laborers. There is not a single tropical colony of

any commercial importance, with the exception of Java, Barbadoes, Porto Rico, Cuba and India (where there is a pressure of population), in which the work is not being done by imported laborers. Only in those countries which are colonies or dependencies of the Great Powers does there exist a condition of development bearing any appreciable relation to the resources of the land.

Sun a Binary Star

A SERIES of observations extending over many years on the period of solar rotation at various points on the solar surface, and a study of the circulation of the atmosphere of the sun, have led Professor Frank H. Bigelow to the conclusion that the single fiery envelope conceals two disks. The same meridian of the sun is seen twice in a single rotation of the entire mass, first as the eastern limb, and second, thirteen days later, as the western limb. Whatever may be the intrinsic activity of the sun at a given zone and on a given meridian, that display becomes visible twice, first to the east and second to the west. The tables prepared by Professor Bigelow giving the rate of angular rotation of various zones of the sun's surface show that it is far from uniform, being increased in proportion to the distance from the equator. He concludes that this persistent excess of out-flowing energy on two opposite sides of the sun suggests the possibility that the sun should be regarded as an incipient binary star where the dumb-bell figure of rotation prevails instead of the spheroidal. If this is really the case, there would be afforded a reason for the existence of the two primary centres of activity of the sun instead of its having a single centre. It may be that the sun has two magnetic and two meteorological systems, and some double-acting system appears to impress itself generally upon the solar cosmical relations. This view is in harmony with the existence of numerous binary systems of suns more or less widely separated, and it is not unlikely that the sun is developing in the same way.

Trans-Siberian Railway

ALTHOUGH the Trans-Siberian railway was not originally planned for military purposes, it constitutes just now the most valuable asset of the Russian Government in its war with Japan. This railway in point of distance covered is altogether without a parallel even among the large railroads of the United States. The road is not so flimsily built as popular reports have represented. While there has been economy in its construction, it compares very favorably with any pioneer American transcontinental system. In respect of stone

piers, masonry culverts, and steel superstructures, it is considerably better built than were our own early Western railroads. The weakest point in the construction of the line has been the light kind of rail that was used, but a heavier style of rail has since been laid over the larger part of the road. There is also need of longer sidings. The most troublesome portion of the line is the Lake Baikal section, where at present freight and passengers are disembarked and ferried across that mountain-girt piece of water. In about eighteen months' time it is hoped that the circum-Baikal route will be finished, through what has been well named the "Switzerland of Siberia." In spite of all drawbacks the Trans-Siberian railway cannot be said to have broken down under the strain of the war travel, for during the month of February alone one thousand troops a day were transported, and it is probable that a lengthening of the sidings, coupled with the experience that is being gained, will enable Russia during the summer months to place troops at the front at the rate of from 30,000 to 40,000 a month.

Adjournment of Congress

THE session of Congress just ended was the shortest held in years, lasting 124 days, the next shortest session having been that of the Fifty-sixth Congress, which lasted 139 days. Bills to the number of 16,170 were introduced, the next highest number on record being 15,969 in the Fifty-seventh Congress. The Fifty-third Congress, however, heads the list with respect to public laws enacted, having passed 307 such laws. At the recent session of Congress 1,896 private laws were passed. The grand total of laws enacted by the Fifty-eighth Congress was 2,190, which is the largest number on record for the short period covered by the session. The Fifty-seventh Congress holds the record for talk, with 8,414 pages entered on the Congressional Record. The session just concluded filled 6,155 pages. The least amount of talking was done in the Fifty-second Congress, which has a record of 5,040 pages.

Factory Workers of Russia

IN Russian factories 48.4 per cent. of the workmen know how to read and write, 8.7 know partly how to do so, and among those fully educated two-fifths have frequented the schools for three years or even more, while in the towns only 33.2 per cent. of the peasants are educated against 52.1 per cent. of illiterates. In some of the factories there are maintained professional schools, but as a rule the Russian employer cares little to make the labor of his workmen more productive. The factory population is recruited almost exclusively from the mass of the peasants. The workman begins his career at the age of fourteen years and practically ends it at the age of thirty-five. At forty or forty-five he is in most cases a wreck. At the latter age only four workmen out of a hundred are capable of doing the usual factory work, the others dying or returning to their homes. The factory takes the workmen from his former interests and attaches him to itself, both by reason of wages and family ties, but the Russian

laborer is not exactly an industrial serf, since he passes freely from one employer to another, nor does he long remain idle. The salary of the factory workman varies from twenty to seventy-five cents per day. The daily life of the workman in the majority of cases is heartrending, and most of the families live in extreme misery.

Panama Canal Zone Acquired

THE United States Canal Commission took formal possession of the Panama Canal route and of the property of the Panama Canal Company, May 4. M. Renaudin, the representative of the company, called the principal employees to his office in Panama and read to them a cable dispatch from Paris ordering him to deliver all the Canal property to the United States. Lieutenant Mark Brooke, of the Engineer Corps, who represented the Canal Commission, read a telegraphic message from Secretary of War Taft directing him to accept the property for the Government of the United States. M. Renaudin then handed the keys of the buildings to Lieutenant Brooke, who hoisted the American flag over the Administration Building. J. P. Morgan & Company of New York have been designated as the disbursing agents of the United States for the Panama Canal Fund.

Russians Fall Back

THE Russians have abandoned Feng-Wang-Cheng, where their forces took refuge after the defeat at the Yalu. General Kuroki pressed forward and attacked before the Russians had recovered from the demoralization and confusion into which they had been thrown by the battle of May 1 at Kallen-Cheng, on the Yalu River—a struggle which appears from later reports to have been attended with greater loss of life than was supposed, the total Russian casualties, it is estimated, exceeding 2,500. The Japanese have over 500 of the Russians as prisoners in their field hospitals. The Russians before retiring from Feng-Wang-Cheng, their second line of defence, exploded the magazine, but left large quantities of hospital stores, which are now being used by the Japanese. General Kuropatkin appears to have declined battle for prudential reasons. Northward from Feng-Wang-Cheng the mountains become very rugged, and narrow passes, notably the Maotren Pass, offer the only thoroughfare. Back of Maotren Pass, which is sixty-five miles from Feng-Wang-Cheng and fifty miles from Liao-Yang, is another pass, near which is a temporary railway connection with Liao-Yang. If the Japanese army which has landed on the Liao-Yang peninsula marches northward along the railway and passes Kaiping, it can compel the Russians to evacuate Newchwang or else undergo a battle or a state of siege. The Russians are reported to be already dismantling the Newchwang forts and to be moving hastily north toward Hai-Cheng. The possession of Feng-Wang-Cheng is of the highest importance to the Japanese, as it places under their control a large strip of Manchurian territory bordering on the Bay of

Korea and the road connecting Newchwang and Liao-Yang.

The Japanese landed, May 5, in force at two separate points on the Liaotung peninsula, driving off the Russian defenders, and penetrating inland to the railroad, which was cut at Port Adams, by this move isolating Port Arthur. In a desperate naval attack, May 6, the Japanese sunk five merchant ships at the entrance to the inner harbor of Port Arthur, thus effectively sealing the port. Grand Duke Boris and Viceroy Alexieff managed to escape from Port Arthur, but their margin of safety was very slight. Vice-Admiral Skryldoff, who had started to take command of the Russian naval forces, will now be unable to reach his destination. It is thought to be inevitable that the remainder of the Russian fleet at Port Arthur, including both effective and disabled vessels, will finally fall into the hands of the Japanese. Dalny has been taken by the Japanese troops. It is evidently now the plan of General Kuropatkin to concentrate his forces for the defence of Mukden and Harbin.

Count Cassini, the Russian ambassador, has appealed to the United States as a neutral power possessing the good-will of the Chinese, to use its influence with the Pekin Government toward preserving the neutrality of China in the Russian-Japanese war, and Secretary Hay has acceded to the request. Prince Ching has assured Minister Conger that China will do everything possible to prevent the slightest infraction of neutrality.

Stanley the Discoverer Dead

SIR HENRY M. STANLEY died, May 10, at his home in England, aged 64 years. He had been in a weak state of health for some months past, and a fortnight ago had a chill, which resulted in a severe attack of pleurisy. This remarkable man, who will be remembered longest as the discoverer of David Livingstone, was born to poverty in Wales, and for several years of his childhood lived in a poor-house. At the breaking out of the Civil War he became first a Confederate soldier, but, being taken prisoner, joined the Union forces. Finally, after many vicissitudes, he found his place as a newspaper correspondent, and as the representative of the *New York Herald* entered upon the romantic but herculean and apparently impossible effort to find the lost Livingstone. This great feat gave him a world-wide reputation and fired his soul to complete the work of discovery which Livingstone had begun. It is said that when he saw the body of Livingstone lowered into the grave at Westminster Abbey, he made a solemn vow that he would devote his life to complete the dead man's unfinished work. How he went on undaunted in his sublime purpose for several years, penetrating the impassable thickets, discovering great lakes and rivers, baffling the attacks of natives who never before saw a white face, was told in "In Darkest Africa" and on the platform.

July 12, 1890, Mr. Stanley was married to Miss Dorothy Tennant, an artist, before a distinguished assembly in Westminster Abbey. He was fifty years old then, but the terrible severities he had encountered

in Africa had whitened his hair and left him dependent on the support of a cane. In 1891 he was made governor of the Congo State by appointment of the King of the Belgians. In 1892 he unsuccessfully contested North Lambeth, but in 1895 he was elected a Tory member of Parliament from that borough, and in the following September made a visit to this country, and was everywhere received with distinguished consideration.

Chamberlainism Couchant

CHAMBERLAINISM in England, which has of late developed a high degree of resiliency, is now couchant, ready for a full spring of leonine strength when the proper moment arrives. Mr. Chamberlain's holiday of two months, ostensibly for health, was a tactical absence, designed to remove temporarily from the scene of discussion in England his own derisive personality, that Unionism might not be split asunder, and that the Ministry in which his son Austen figures might be preserved from dissolution. With Mr. Chamberlain absent, other problems, such as the Chinese labor question, education, the budget, and even home rule, supplanted the fiscal question in the public thought and brought the great body of ministerialists into line again. But now that Mr. Chamberlain has come back, he means to strike for results. Already his presence is perceptibly quickening British politics. The figure of Mr. Balfour appears in the foreground, but Chamberlain, no longer couchant but rampant, will soon supply the really dramatic developments of the near future. With Free-food Unionists Mr. Chamberlain will make no terms. The issues are to be sharply drawn. The Unionist party is to be purged of its Churchills, Cecils, Ritchies and Devonshires. It is an ambitious program, but the leonine Chamberlain is about to essay its accomplishment with vim and vigor.

Fireless Steam Locomotive

THE dangers attending the use of ordinary steam locomotives in certain kinds of mines, factories, or depots where high explosives are stored, has led to the introduction of various substitutes for the particular type of "iron horse" that is so familiar on the railroads of the country. At Iona Island on the Hudson River, where the Navy Department now keeps stored a large amount of explosives of terrible potential destructiveness, a small locomotive run by compressed air is employed. In many instances electric locomotives are being used with safety and success in situations requiring a modification of the usual form of locomotive, as in the low galleries of deep mines. The latest mechanical novelty in this line is a type of locomotive recently completed at the Hohenzollern works at Dusseldorf, Germany, which is worked by steam, and yet has no fire of its own. The advantage of this absence of fire in a place where gunpowder and dynamite are being handled is readily apparent. The locomotive above mentioned is filled with steam from stationary boilers, and when so charged is capable of several hours' work. The working of this machine, built on what is known as the

Lamm French system, is said to be only half as expensive as that of an ordinary locomotive. The apparatus is so simple that an unskilled workman is able to look after it. The first warming up occupies half an hour, and a subsequent recharging with steam can be accomplished in a quarter of an hour.

Drink Bill of America

ACCORDING to the annual estimate of the nation's drink bill, prepared by the *American Grocer*, the total retail cost of alcoholic and other stimulating beverages for the year ending June 30, 1903, was \$1,451,633,379. The annual average cost for the past five years has been \$1,293,903,358. The record shows an expenditure for stimulants of \$18.15 for each of the 80,372,000 inhabitants, or \$90.75 per family of five. There has been a steady increase in the quantity of stimulating beverages used, notably in the use of alcoholic liquors, which has risen in twenty-three years from 10.50 gallons to 19.98 gallons per capita. The per capita use of tea for six years past is much below the annual average for the same period, while the consumption of coffee has increased from 8.25 pounds in 1881 to 10.79 pounds in 1903, and is over 50 per cent. greater than the per capita use from 1866 to 1880. The total revenue derived by the United States Government in 1903 from spirituous and malt liquors, licenses, etc., was \$179,501,328 — a per capita tax of \$2.24.

FACTS WORTH NOTING

— Last year there was an increase of over 1,000,000 tons in the vessels which entered the port of London as compared with 1902. The total tonnage entering that port in 1902 was 15,790,426 and in 1903 16,797,034 tons.

— In the making of petrified milk, or "galalith," in Austria, 20,000 quarts of skimmed milk are used daily. The casein is precipitated by chemicals, and mixed with formalin. This product is used as a substitute for horn, turtle-shell, ivory, celluloid, marble, amber and hard rubber.

— The smallest coin in the world having a genuine circulation is probably the Maltese "grain," a tiny fragment of bronze about as big around as the top of a slate pencil, and having a value of only one-twelfth of a penny, which truly deserves to be called a "mite."

— To vote for a member of Parliament a Japanese must be twenty-five years old and pay about \$7.50 annually in direct national taxation. This rule shuts out nearly 99 per cent. of the population of Japan.

— A famous cedar of Lebanon, which for more than 230 years has guarded the southern entrance of the old Chelsea Physic Garden in London, has just been cut down. In 1683 four Lebanon cedars, the first ever planted in England, were successfully introduced into the Physic Garden. Two of the trees flourished for nearly a century and then were removed.

— A careful survey of coal deposits in England has been made, with the result of discovering that there is coal enough in the United Kingdom to a depth of 4,000 feet sufficient at the present rate of output to last 371 years. This estimate does not take into consideration the fact that with improved machinery it might be possible to carry on mining at a depth of 7,000 feet.

— In India, including Ceylon and Burma, there are 36 Christian colleges, with 22,084 students of both sexes. There are in addition 110 Christian theological seminaries and training schools in India, with 4,398 students of both sexes enrolled, 51 industrial schools with 4,305 students, and 16 medical schools and schools for nurses. There are 337 boarding schools and seminaries, with 41,493 pupils of sexes. This educational equipment is wholly inadequate to

deal with the needs of a population of 300,000,000 souls.

— Dr. Carl Schmidt, of Heidelberg, has succeeded after seven years of hard work in piecing together 2,000 small fragments of papyrus and translating the contents from the Coptic. He claims that he has thus been enabled to give to the world the first accurate and complete account of the acts of Paul. The papyrus is thought to have been inscribed in 180 Anno Domini.

— The Eliza Fowler Hall at Purdue University, Lafayette, Ind., which was the gift of Mrs. Eliza Fowler of that place, was dedicated recently. The building, which was erected at a cost of \$70,000, is to be used as an assembly hall.

— London is the largest harbor in the world estimated by the tonnage of entering and departing vessels. Hongkong comes next, followed by New York, Hamburg, Antwerp, Liverpool, Rotterdam, Shanghai, Marseilles, Genoa, Cape Town, Lisbon, Buenos Ayres, Copenhagen, Algiers, Bremen, Melbourne, Sydney, Alexandria, Barcelona, Savannah, Havre, Trieste, and Yokohama.

— Harry H. Bender, fiscal supervisor of the charitable institutions of New York State, has collected nearly 2,000 articles made in those institutions by the inmates, including the feeble-minded and the blind, and will use the articles, which range from a doily to a doorknob, as a permanent industrial exhibit. The object of the supervisor is to give the public an opportunity to see what the State is doing for its charges in the way of educating them and teaching them useful occupations.

— A Tibetan attack at Gyantse, on May 5, was repulsed by the column under Colonel Younghusband after two hours' fighting. The Tibetans, who were commanded by a Lhasa general, lost 250 men killed or wounded, while the British had only two men wounded. Another fight occurred, May 6, near the Karo Pass, 1,500 Tibetans being driven from their entrenched positions only after an engagement lasting six hours. The Tibetan force lost nearly 200 men and the British 4 men killed and 21 wounded. A feature of the fight was a snowstorm which prevailed throughout it.

— In an appeal issued by the Interborough Church Conference on Marriage and Divorce, of New York, it is shown that the proportion of divorces to marriages in 1902 in eight States reporting statistics was as follows — in Maine, 1 to 6; in New Hampshire, 1 to 8.3; in Vermont, 1 to 10; in Massachusetts 1 to 16; in Rhode Island, 1 to 8; in Ohio, 1 to 8; in Indiana, 1 to 7.6; and in Michigan, 1 to 11. In these States there has been a steady and rapid increase in divorces during the past decade, and this increase is believed to be true of the country at large.

— Emperor William has removed Governor Lentwein from his position as commander of the German forces in German Southwest Africa, and has sent General Trotta to succeed him. Additional reinforcements are to be forwarded to fight the rebellious Hereros.

— The French Government has decided to reject both in substance and form the note of protest against President Loubet's visit to the Quirinal at Rome sent by the Vatican to all the Catholic powers.

— The committee appointed at the last triennial convention of the Protestant Episcopal Church to consider the advisability of changing the name of that church, has decided that such a change at the present time would be inexpedient. The report is to be submitted to the General Convention to be held in Boston next October.

— The Panama Government has decided to appoint Don Jose Domingo de Obaldia as Minister of Panama to the United States. Obaldia was a senator from the department of Panama in the Colombian Congress which rejected the Hay-Herran treaty, was Governor of Panama at the time of the movement for independence last November, and is now second vice-president of the republic.

— During a popular demonstration in Tokyo, May 8, in honor of the victories achieved by the Japanese forces, 21 people were killed and 40 injured. The killed and injured were mostly boys, who were caught against a closed gate, at an angle in the old palace walls, by the throng, and crushed or drowned in an old moat.

THE SUNDAY SCHOOL PROBLEM

NO more important problem in church work is at present engaging the attention of Christian people than the question of the Sunday-school. The *Interior* remarks that "the Sunday-school organization of North America is today the most formal expression of Christian unity that exists on the continent. But it will be lost if the policy is adopted of casting out from it every man with the zest for advancement in his veins." There is a real danger lest the progressives and conservatives divide into two camps, which may glare at one another if they do not war one with another. The "new pedagogy" may be fantastic and visionary in some of its tentative views, but it will do no good to decry all pedagogical progress and to refuse to accept new light — from above — on questions of Sunday-school teaching and management.

CONTRASTIVE BACKGROUND

TO those who have been born in a Christian land Christianity in one sense does not appear at its best because they are so familiar with it, having known nothing else. We are a part of Christianity. We are in it, and it is in us. It is our atmosphere and our climate, and therefore it is difficult for us properly to estimate its tremendous formative and reformatory power in the world. It is impossible for us to hold a Christian effect off, so to speak, at arm's length, and so judge it more justly. If we could become thorough-going pagans for a brief half-hour, and encircle ourselves with a black belt of unmitigated heathenism, we might be in a better position to appreciate — from that distance — the superbly beautiful and lustrous quality of Christianity for which such barbarism would be the contrastive background. It might be a profitable experience for a grumbling Christian to take a solid hour some day for meditation on the questions: "What would the world be without the Christian religion?" "How much of civilization would remain if Christ were left out?"

It may seem to be quite comfortable to hold skeptical views so long as the doubter remains in the midst of a Christ-made civilization, and is carried along by the momentum of past achievements of Christian forefathers. But we have observed that as a rule skeptics do not incline to migrate to Central Africa or the South Seas, where the gospel of negation and the evangel of irreligious ignorance manifest their full force and find their full fruit in the abject barbarism of those Christian hordes. It is not so hard to be a skeptic when the surrounding community is Christian. On the other hand, to be a skeptic in a nation of skeptics — but we draw a veil over the picture!

IMMOVABLE FOUNDATION

THE *Astronomische Nachrichten* of Kiel, the leading astronomical journal of the world, contains in a recent issue very exact determinations made by Prof. T. J. See, U. S. N., with reference to the position of "Laplace's Invariable plane" of the planetary system. This plane is a very remarkable foundation in astronomy, in that it is wholly immovable. The plane

was first discovered by the great French astronomer Laplace in 1784, but it is only recently that the elements of astronomy have been sufficiently exact to enable astronomers to compute its position with great precision. Laplace's plane is the only plane in the universe that is perfectly fixed. Everything else changes incessantly. The procession of the equinoxes carries the earth's axis around a circle 47 degrees in diameter in the course of 25,868 years, and this shifts the equator among the stars and gradually alters the aspect of the constellations. The attractions of the planets upon the earth alter the position of the ecliptic, which is the earth's path in space. Laplace's plane, however, has the same position among the stars now as it had in the days of Cæsar or of Job. It is a unique foundation for science.

In spiritual astronomy, also, there is a "Laplace's plane," or immovable foundation, amid the changes of the centuries — an irremovable norm of reference for belief and for conduct — and that is the teaching and example of the Christ who came from beyond the stars to guide believing humanity finally to rest in God. Human theories arise and disappear, man-made systems come and go, cometary reputations and meteoric fames wax and wane; but while the ecliptic of civilization itself may swerve or be deflected from its prophesied course and its calculated direction, Jesus Christ, the church's firm foundation, abides the same "yesterday, today and forever."

THE FOUR-FOLD LOVE

THE divineness of the Bible teaching is best shown in its truth to the facts of our human nature. The divine command to love God answers our human need to love Him, and is built on the broad basis of our compound organization. If love had been only an emotion or sentiment, it would have been enough to require us to love with all the heart. The young girl who had misgivings as to the character of her lover, and went to an older friend for counsel, asked if it were not possible to love without feeling genuine respect. Her question, though she did not know it, was practically this: Can I not love with my heart, but not with mind and soul? Her adviser could only say that such a love, if possible, was wholly inadequate to satisfy the deep needs of her nature. In time, if not soon, these would take revenge upon so narrow and partial an affection, and a creature formed with a four-fold power of loving would suffer the disappointment and blight of a repressed and one-sided life.

The heart needs to pour out its wealth of affection upon the one supreme Object of love, and there are hours when this need is great enough to absorb the whole being. We find in the Divine so perfect a response to this deep craving in us there seems no other power left. But in other hours there arises a conscious need of worship, and the soul, formed to aspire and to revere, kneels at the shrine of Deity, profoundly worshiping what it only dimly understands.

Yet we have neither loved nor worshiped truly until we have also thought — until we have reasoned, questioned, and apprehended the truth. The unreflecting

lover and the blind devotee, whether in the church or the world, is always a weakling, and often excites a pity akin to contempt.

Does not this trinity of the highest parts of our nature meet all the demands of love? It has often been seen that they may exist in great perfection in a very imperfect creature, for love is also strength, the devotion of work to the Great Worker, the consecration of all our life to the infinite Father of life. The love required of us is like the common chord in music, which is composed of the tonic, third, fifth and octave tones. These blend together to make a perfect harmony, but if either one is wanting, the chord is incomplete.

A Fearless Bishop

THE seventh Conference for Education in the South, held in Birmingham, Ala., last week, was largely attended, and the increasing interest, candor and reasonableness manifested by Southern leaders in considering the problem of educating the negro, was especially significant and hopeful. A staff correspondent of the *New York Tribune* says:

"Men from the North and South have spoken frankly. They have by no means been in entire agreement, but their discussions have brought them to a closer understanding, and all are united in support of the fundamental doctrines of education for all men and equal justice for all men. The outspoken analysis of Southern conditions by Southern men and the readiness of their hearers to face disagreeable facts, have been particularly noteworthy."

The address which seems to have made the deepest impression upon all hearers was that of Bishop C. B. Galloway, of the Methodist Episcopal Church, South, who, Mississippian as he is, spoke with striking fearlessness and directness upon what is known as the Negro Problem. The staff correspondent of the *Tribune* says:

"Bishop Galloway denounced lynchings as a disgrace to civilization, and pointed out that unrest and discontent were growing among the negroes, that in his own State there were few negro property owners who would not sell out at a fair valuation, and that the South must face industrial disaster unless conditions were changed. The problem was not one for prejudice, but for constructive statesmanship. In its study some things might be considered settled. They were:

"1. In the South there never will be any social mingling of the races. Whether it be prejudice or pride of race, there is a middle wall of partition which will not be broken down.

"2. They will worship in separate churches and be educated in separate schools. This is alike desired by both races, and is for the good of each.

"3. The political power of this section will remain in present hands. Here, as elsewhere, intelligence and wealth will and should control the administration of governmental affairs.

"4. The great body of the negroes are here to stay. Their coerced colonization would be a crime, and their deportation a physical impossibility. And the white people are less anxious for them to go than they are to leave. They are natives and not intruders."

"Bishop Galloway proceeded to consider the duties owed to the negroes. First, they must be guaranteed the equal protection of the law. There should be no aristocracy in crime. 'A white fiend,' he said, 'is as much to be feared as a black brute.'" Second, he said:

"The right education of the negro is at once a duty and a necessity. All the resources of the school should be exhausted in elevating his character, improving his condition, and increasing his capacity as a citizen. The policy of an enforced ignorance is illogical, un-American and un-Christian. It is possible in a despotism, but perilous in a republic. It is indefensible on any grounds of social or political wisdom, and is unsupported by any standard of ethics or justice. If one fact is more clearly demonstrated by the logic of history than another, it is that education is an indispensable condition of wealth and prosperity. This is a universal law

without exemption or exception. Ignorance is a cure for nothing."

It is refreshing to find a Bishop who thus pronouncedly possesses the courage of his convictions. We enthusiastically admire him if in all things we cannot agree with him; and perhaps if we understood the problem as well as he (which we admit we do not), we should wholly endorse his opinions.

Independence will Assert Itself

IN his recent speech, delivered under the auspices of the Harvard Social Reform Committee, on "Industrial Conditions of Public Happiness," President Eliot pointed out that the two indispensable conditions of public happiness are liberty and the hope of improving one's condition. He considers it to be an indisputable fact that within the last forty years the love of liberty among Americans has not been "so passionate or so unquestioning" as it was in the three preceding generations. "Equality has seemed a firmer democratic ideal than liberty. And yet democratic institutions do not diminish the inequalities between individuals, but rather increase them by giving freedom to the play of individual powers. In spite of the fact that the rule of the majority exerts a tendency to magnify collective liberty at the cost of individual liberty, the love of freedom is ingrained in modern civilized society, and the individual man will never allow himself to be tyrannized over to more than a certain extent by czar or corporation, league or labor union. In the long run independency will assert itself."

We agree with President Eliot that the surrender of personal freedom to an association would be almost as great an obstacle to happiness as would be its loss to a despot or to a ruling class, especially if membership in the association be compelled, and the association touches the livelihood. It is well, however, to be hopeful in these matters, and to believe that some way will be found to end or to modify the industrial strife of the day, to reconcile the collective and individual interests of humanity, and to introduce and maintain that most essential element in industrial development—good-will.

There is Another Side

THE British opposition is making a good deal out of the "slavery" aspect of the importation of Chinamen as laborers into the Transvaal. Yet the contract under which the proposed importation takes place is ratified and supervised by two Governments, and a correspondent of the London *Times* points out that if the Chinese laborers in the Transvaal are put into compounds, the English do to them only what the Chinese do to English merchants. Europeans in China are all in compounds, being confined to treaty ports, which are indeed narrow concessions. The compound in Tien-Tsin was at one time only one-eighth of a square mile, while the Transvaal is laying out compounds of two miles square for Chinese. Furthermore, everybody who goes to reside in China is "indentured." The British merchants are indentured by contract between the two Governments, and all the clerks they employ are on three or five years' contracts much less favorable than the terms offered to Chinamen in the Transvaal. All this may not prove the desirability of importing Chinese into the Transvaal—for there may be considerations other than economic theories entering into the question to modify it—but it does show that those who loudly denounce commercial slavery and trade tyrannies in some one quarter are often quite ignorant or wilfully

blind to the existence of as real and extensive commercial oppressions and restrictions of individual liberty in other directions.

More of the Anti-Clerical Movement in France

A COURTEOUS even if persistent correspondent, who is also candid, is a comfort to an editor. For this reason we are willing to allow the correspondent who took exception to a statement which appeared in *ZION'S HERALD* for April 6, and which was further commented on in the issue of April 27, to give his view of the real issue at stake in the present controversy over clericalism in France. What we said, or meant to say, in the first instance, was that the anti-clerical movement in France had achieved a notable victory. We clearly stated that we had no sympathy with the secular or atheistic motives which may have led the French Government to this course. Our correspondent clearly exposes the evil motives of some of these leaders, and argues that the anti-clerical issue in France is somehow different from separation of Church and State as known in America—to which he himself does not object. He says:

"Permit me to thank you for kindly courtesy, and at the same time to call your attention to the question that you left unanswered, perhaps inadvertently, or perhaps because I did not make my point sufficiently clear. It is, if you will permit me to try again, this: How can a Christian periodical in any way commend such a movement as that in France which is termed, improperly, anti-clericalism? To illustrate my meaning I quoted a phrase from one of the leaders in the movement, which tore the 'anti-clerical' mask from the face thereof and left it to be seen, plainly by all, that the movement is what students of the matter have long known it to be, bluntly, brutally, ferociously 'anti-Christian'—against Jesus Christ—a movement intended to tear a belfry in Christ and Him crucified from the hearts of as many as may come within its reach. 'Separation of Church and State as in France may be a worthy cause,' etc. Let us not deceive ourselves for a moment! Separation of Church and State, as the phrase is understood in the United States, is one thing, and as it is understood by the French atheists, as different a thing in France as it is possible to be. Here it means independence and liberty for each to go its appointed way, doing its work as best seems good to it. There it means confiscation and outlawry for the church, and for the State to teach, unopposed, that 'the Galilean is a lying God.' Not a cleric in France but would be delighted at a separation of Church and State in the American sense. Not an atheist in France but would froth at the mouth at the hint of a similar proposition in the American sense. Nor is the present relation between Church and State a 'union,' nor are the items in the French budget for the support of the church in any sense an 'aid' from the 'secular' power. Rather a restitution. It is barely one per cent. income on the property 'seized' at the time of the revolution, property to which the State had no more rightful claim than has the State of Massachusetts to the Methodists' \$20,000,000 fund, or the Boston Common Council to the plant and good-will of *ZION'S HERALD*. It is not that the 'worthy cause' may be supported by some Frenchmen from unworthy motives, but that some American Christian gentlemen may, through love of a phrase, be cajoled into commending an unworthy cause, or rather an unholy cause—a cause so unholy that its counterpart can only be found in that tale in which is told to us: 'And they smote His head with a reed and did spit upon Him.'"

We are not "cajoled by a phrase," and need not waste space to say that any really anti-Christian movement in France, or anywhere, merits only severe condemnation. The Galilean died once, but He is never going to die again, and it will take more than the French Government to put

Him out of the way. We are not quite certain, however, that these atheistic motives are characteristic of all the supporters of the anti-clerical movement in France, and we are not convinced that all the members of the French orders would be "delighted at a separation of Church and State in the American sense." Rome in the past has very generally shown a disposition to hold on to all the secular power or advantage she could get. Our correspondent evidently belongs to the more enlightened and liberal wing among Roman Catholics. He writes in excellent spirit, and this religious journal at any rate does not commend any such atheistic phase of anti-clericalism as he describes.

Applicable to Our Law on Amusements

IN delivering a decision last week, Supreme Court Justice William J. Gaynor of New York gave utterance to this great fact, which has special and pertinent bearing upon the action which the General Conference should take on ¶248: "It is a maxim of the law," said the Judge, "that you cannot indict a whole community. The Anglo-Saxon sheds statutes which grow obsolete and obnoxious, the same as a snake sheds his skin. He has seldom bothered to repeal them, as every one acquainted with the history of laws very well knows. No citizen any longer makes a complaint under them, and thus they become dead-letter laws."

It would be impossible to describe more accurately the relation of the Methodist Episcopal Church to ¶248 than Judge Gaynor has done in the foregoing opinion. Whether we approve or disapprove of it in principle or practice, everybody knows that it is a "dead-letter law." The editor never knew or heard of an effort to enforce the paragraph, nor does any one expect that it will be enforced. At best it is an unhappy irritant, especially arousing, every four years, unbrotherly and often violent agitation and controversy. "You cannot indict a whole community," is a tremendously significant fact. The church as a whole does not approve of the paragraph. Such a "dead-letter law" is it that it does not even serve as a deterrent to those who wish to indulge in the amusements which are specified. If a deterrent at all—and it is in a most unfortunate way—it only serves to keep our choicest young people from uniting with our churches.

These words are suggested by the statement of one of our most faithful ministers, who just now informs us that "he has ten of his best young people waiting to see what this General Conference is to do with ¶248 before they will come into the church," and this is not by any means an isolated case in our churches. Let the General Conference relieve the church in this most important matter. Let this "dead-letter law" be taken out of the prohibitive rules and placed in the chapter of advices. A scarcely more important obligation rests upon this General Conference than to deal with this subject with "sweet reasonableness" and practical good sense.

Epworth League and Temperance

THAT was very wise and pertinent action which provided that intemperance, the business of liquor-selling and drunkard-making, should be the subject for consideration on Sunday, May 15, the fifteenth anniversary of the Epworth League. We exhort the churches and Sunday-schools, also, to devote the day to this

all-important cause. We cannot shut our eyes to the fact that this reform has struck an ebb-tide even in the Methodist Episcopal Church. The hour is urgent, therefore, for intelligent and earnest presentation of the uncompromising attitude of our church towards the legalized saloon. Helpful programs and well-prepared statements of pertinent facts and appeals, for use on this anniversary day, can be secured at our Book Rooms and Depositories.

PERSONALS

— Rev. F. E. Currier, of Williamstown, Vt., is visiting the General Conference.

— Rev. J. S. Wadsworth, of Central Church, Brockton, after an illness of over a month, is able to resume the work of his pulpit.

— A note received from Nashville, Tenn., states that President J. Benson Hamilton, of Walden University, has tendered his resignation.

— A letter received at this office from Miss Emma Mae Chisholm, mailed at Honolulu, states that the voyage to that point had been very pleasant, and that she had escaped any touch of seasickness.

— Mrs. A. M. Williams and children, and Mrs. John E. Toulmin and children, of Brookline, accompany Rev. and Mrs. Dillon Bronson on their round-the-world tour as far as England, and will spend the summer there.

— We are gratified to announce that Rev. N. B. Fisk, of Lafayette St. Church, Salem, who has been so seriously ill for weeks with pneumonia, is slowly recovering. He will need to take a substantial rest season for recuperation and regaining his normal strength. He expects to go into the country for that purpose at an early date.

— Miss Louise Manning Hodgkins has purchased the house owned by Prof. Benjamin Gill in Wilbraham, and will make it a summer home. Miss Hodgkins spoke upon the "United Study of Missions" at the anniversary of the Woman's Board of Foreign Missions of the Reformed Church in America, in the Collegiate Church, New York city, on Tuesday, May 10.

— Rev. C. Harley Smith, of First Church, Taunton, in remitting for the yearly subscription of Jacob Burt to ZION'S HERALD, says: "It would comfort him, sitting in his wheel-chair for twenty years (rheumatism), if the editor would mention that he has been a satisfied subscriber and faithful reader for fifty-six consecutive years."

— Rev. James Montgomery, D. D., presiding elder of New York District, New York East Conference, is seriously sick at his home in Stamford, Conn. An attack of grip has been followed, it is stated, by a general breakdown of health. His physicians, however, express hope of his recovery.

— Professor Maxwell Sommerville, who died last week in Paris, occupied for ten years the chair of glyptology at the University of Pennsylvania. For thirty years he had been engaged in the study of gem archaeology, traveling extensively in his quest for rare gems, cameos, intaglios, and art specimens of historical value. He was the author of numerous works on gems.

— Rev. Dr. Davis W. Clark, presiding elder of Cincinnati District, is visiting his wife and sons in this city. Mrs. Clark lives in Boston, making a home for the four splendid sons whose education she is directing. Sharing in their studies and plans, a companion as well as helper in their toil and recreation, she is a noble example of

what a mother can do and bear in molding and developing her children. For this devoted husband and wife to be willing to bear this separation is an illustration of what Methodist ministers and missionaries are willing to endure for the children's sake. The two older sons are soon to begin their life-work — one as an architect, and the other as a forester.

— Prof. Albert W. Smith, head of the department of mechanical engineering at Leland Stanford University, has been chosen to succeed the late Dr. H. H. Thurston as director of the Sibley College of Mechanical Engineering of Cornell University.

— Miss Ida May Cartwright died at Ramsay Hospital, Lucknow, India, April 9, of enteric fever. This is a serious loss to the North India Conference, and especially to the Isabella Thoburn College. Miss Cartwright, who was sent out by the Cincinnati Branch, W. F. M. S., arrived in India in December last, and immediately began her work in the college.

— Mrs. Burch, wife of Rev. E. W. Burch, of Holbrook, is bereaved in the death of her father, Mr. George Squire, of New London. Mr. Squire was as well as usual on Tuesday, but was seized suddenly with an attack of paralysis about 9 o'clock in the evening, and passed away the next morning. Mr. Squire had been a member of the church at New London for forty-seven years.

— Rev. J. B. Hingeley, D. D., of Minnesota, the new secretary of the General Conference, will be remembered as a student at Amherst College in the later seventies. He was intensely loyal to our local church, and made hosts of friends.

— A letter from Rev. L. H. Dorchester, of Lindell Ave. Church, St. Louis, written May 8, says: "Rev. Dillon Bronson is here and preached a noble sermon to my people this morning. He will be back in Boston in a few days now, before starting on his great world tour."

BRIEFLETS

"If the offer of ZION'S HERALD for six months is now available, I want the paper from May 1," writes one who has seen a sample copy. The HERALD will be sent for six months from May 1 to any person desiring it for \$1, and this will supply such subscribers with our entire report of the General Conference proceedings.

The buildings of Drew Seminary for young women at Carmel, N. Y., were totally destroyed by fire, May 3. The origin of the fire, which spread with alarming rapidity, threatening the lives of several students, is unknown. Rev. Dr. D. H. Hanaburgh is president of the institution. The total value of buildings and grounds is stated in the Year Book to be \$30,000. It is reported that there was \$25,000 insurance on the property.

The effort that some of our ministers are making to increase the circulation and usefulness of the HERALD is very gratifying and encouraging to the management. As an illustration of communications received we print the following from Rev. C. E. Petersen, of Franklin, Me., written May 3: "Find enclosed two new subscribers to ZION'S HERALD. I propose to get the paper into every Methodist family on my charge. I am going from house to house, and am having some heart-talks with my people on the subject of ZION'S HERALD."

A number of students each year help themselves through Wesleyan by filling

salaried positions in churches in and about Middletown, either as pastors or as members of choirs. At present, ten hold positions in Middletown choirs, and the following five hold pastorates: R. W. Keeler, '04, Windsor, Conn., preaches in Brooklyn; H. E. Wilson, '04, of Penacook, N. H., at East Berlin, Conn.; J. M. Yard, '05, of Farmingdale, N. J., at Wethersfield, Conn.; F. F. Vorhees, '06, of Farmingdale, N. J., at Staddle Hill, Conn.; H. A. Secker, '07, of Brooklyn, at Cromwell, Conn. President Raymond has announced that undergraduates must apply for scholarships for next year before the 11th in order to have them approved. About \$12,000 is awarded in tuition scholarships to needy students each year. In the future more than usual attention will be paid to the worthiness of applicants.

The Vermont Conference Minutes are just received.

At the eighth conference on the Gospel According to St. John, held May 11, at All Saints Memorial Church, Providence, R. I., Rev. Dr. J. D. Pickles reads a paper on "Friendship with Jesus through Obedience to His Commands" (St. John 15:14), and Rev. Herbert Welch, D. D., on "The Resurrection the Crowning Fact of Christianity" (St. John 20).

President Roosevelt truly remarks that the men killed by the explosion on the "Missouri," while they were fitting themselves in case of need to die bravely in time of war, "died for their country as much as if their ship had been in action against the enemy." The New Bedford Standard completes this sentiment by adding that other individuals than army and navy men die for their country — as, for example, the diver who lost his life the other day in New Jersey in a reservoir, in a work of great public utility. Many a civilian physician has died for a community, if not for the country at large, in a similarly noble sense. Peace hath its heroes no less than war, and civil spheres no less than garrisons and battleships their men of splendid valor.

Just as the elegantly printed and elaborately prepared Minutes of the 108th session of the New England Conference come to our table, we also receive from Rev. Nelson L. Porter, pastor at Milan, N. H., a copy of the Minutes of this same Conference for 1850. It is indeed a contrast. The latter is a pamphlet of sixteen very small pages, containing little more than the answers to the regular Disciplinary questions and very, very short reports — on Education, Temperance, Slavery, Peace, and the Bible Cause. Bishop Morris presided at this session, and Charles Adams was secretary; but neither of these facts appear in the book. The districts had been for some time three — Boston, Worcester, Springfield. They were changed at this session to four — Boston, Charlestown, Worcester, Westfield. The largest church in the Eastern part of the State was then Worthen St., Lowell, which had 600 communicants, Bromfield St. coming next with 546. Webster was the largest Methodist church in central Massachusetts, having 229 members; and Chicopee, with 342, was the largest in the west. Bromfield St. gave the largest salary — \$1,150. Most all the salaries ranged between \$300 and \$500. Only four in Boston went above \$700. The preachers' estimates were still divided into so much for quarterage, so much for house rent, traveling expenses, table expenses, and fuel, these five items being collected for the total. The amount stated as necessary

for the superannuated preachers and the necessitous cases among the pastors is \$7,829. The churches gave toward this, in their collections for the Preachers' Aid Society, \$1,510; from the Book Concern \$600 was received; and from the Chartered Fund, \$65. In the appropriations out of this amount we find small sums assigned to Bishops Hedding, Waugh, Morris, Hamline and Jones — the entire episcopal force of that day — which is somewhat astonishing. Also a sum to pay for the Conference stationery is deducted from it — which also surprises us.

Mr. Charles R. Magee, manager of the Boston Depository, supplied memorial individual communion services last week to the following churches: To the new First Church, Chelsea, by Mr. and Mrs. Frank W. Tucker, in memory of their son, Frank E.; to the Stoneham Church by Mrs. Sarah F. Sibley, in memory of Mr. and Mrs. Obed Harriman; and to the Whitefield Congregational Church, in memory of Deacon Eben and Elizabeth A. Sumner, by a friend.

Chicago Methodism maintains its splendor did lead in the deaconess work; and why should it not? It had, and still has, the only Lucy Rider Meyer of Methodism. The nineteenth annual commencement of the Chicago Training School recently occurred, Rev. Frank Gunsaulus, D. D., giving the address, justifying the interest which Methodism still has in him and how heartily it is reciprocated. Forty-eight graduates received diplomas this year. The total attendance for the school year was 238 students. Mr. Norman W. Harris makes a donation of \$10,000 toward the endowment fund to aid worthy students who could not otherwise prepare for this special Christian work.



A good clergyman of our acquaintance, in announcing the recent meetings of the American Bible League in New York, said that their purpose was to be "to maintain the Bible." Of course the congregation knew what their beloved pastor meant. The Bible maintains the preacher rather than the preacher the Bible. The Word of God does not need buttressing by human arguments, but it does demand reverent and close study and clear and general exposition. Give the Bible a chance to be heard, and it will maintain itself.

Miss Harriet E. Richards and Miss Emma G. Cummings, of Brookline, have prepared the daintiest little vest-pocket volume called "Baby Pathfinder to the Birds," which will prove invaluable to bird lovers as they tramp the fields and woods these bright spring days.

The *Church Economist* for May has an editorial on "The Minister and the 'Phone,'" containing some forceful language, which, we are inclined to think, on the whole, the facts fully justify. Our valuable contemporary says:

"A trial will satisfy any one who will take the trouble to verify this statement that the influence which the clergy in a city or town has on the community can be judged fairly well by the degree in which their names appear in the local telephone book. . . . When we turn to the telephone book in a strange town and find that out of twenty, thirty or forty ministers only half a dozen are on the list, the conclusion is inevitable that the clergy as a class are not prominent or of weight. They have not measured up with the times and dominated the situation, but are disregarded and out of the current of life. They are, and are content to be, a negligible quantity. . . . Depend upon it, a

telephone book offers not a bad gauge of ministerial potency in any city, town or rural district."

The General Conference

SOME delay was expected, especially in receiving reports of the proceedings of the opening days of the General Conference at Los Angeles, Cal., but nothing like that which has occurred. In order to present our readers with at least a summary of the first week's proceedings in this issue, we are obliged to send the *HERALD* to press one day later than usual. Dr. Young, in his second letter on page 588, explains the delay on the part of many delegates, in reaching the seat of the Conference, so that at the first session there was not a quorum present. The Quadrennial Address, which we were determined to publish in this issue, was not read until the second day of the session, and on the following Wednesday had not reached this office; but our correspondent gives an excellent summary of the same. Up to the hour of going to press not one of the copies of the *Daily Christian Advocate* had appeared. By wire we are able to present quite full summaries of what has occurred up to, and including, Monday. Hereafter, of course, matters will be righted, and our correspondent will be able to deluge us with copy. Enough, however, is already received to indicate that this General Conference is made up of unusually able and conscientious men, fearlessly determined to do their duty in connection with all the responsible interests of the church committed to them.

Bishop Merrill Retires

OUR telegraphic summary from the seat of the General Conference, Los Angeles, Cal., sent by Dr. J. B. Young, fittingly refers to Bishop Merrill's request for superannuation and the manner in which the body received it. The Bishop prefaced his statement by saying that he was in the seventy-ninth year of his life and the fifty-ninth year of his ministry. "It," he continued, "the General Conference could be in session a year hence, it would give me a chance to round out sixty years of service; but as it will not be in session then, I must ask the Conference to consider the matter of my retirement now." Dr. C. M. Stuart, of Garrett Biblical Institute, in describing the event, says, with characteristic discrimination and justice: "The condition of Bishop Merrill's health and his advanced age are the chief reasons for this action on his part. His statement to the Conference was characterized as the greatest valedictory of a great Bishop. Bishop Merrill began his ministerial career in Ohio in 1845. He has served the church in responsible positions as pastor, presiding elder, editor, and Bishop. To him more than to any other one man was due the success of the movement by which laymen were admitted to the General Conference, and to him also was due, in large part, the perfecting of the constitution recently adopted as the fundamental law of the church. The Conference heard the valedictory with deep emotion."

He was editor of the *Western Christian Advocate* from 1868-'72. No Bishop in the church has written so much and so well as he. He was, perhaps, more of an editorial writer than an editorial manager, and he has been for a quarter of a century writing contributions and editorial leaders for many of the church papers. *ZION'S HERALD* has been greatly complimented by his assistance in both ways. Upon judicial and ecclesiastical questions he has had no equal. He possessed the unusual ability of looking all around such subjects and of uttering the specific, illuminative and final

word. He was the chief justice of the episcopal bench, and when his opinion had been given on any mooted question, his colleagues and all leading representatives of the church felt that there was no occasion for appeal. What a majestic presiding officer he is! How thoroughly at home and at ease in the most excited and tangled situation! We recall how he used to sit behind one of our Bishops, now deceased (who with all of his marked ability as a scholar and litterateur, never was equal to the presidency of a General Conference), and extricate him from the dilemmas into which he so often fell.

Stephen M. Merrill is a great man, and, therefore, a great Bishop. He was fitted both by nature and education for the episcopacy, and he has greatly magnified and honored the position. He will go down into history as one of the few remarkable men who have held the office. He possesses a heart as tender, true, and loving as that of a child, as those best know who know him best. All honor and reverence to him! He will bear into his well-earned retirement the universal and abiding affection of the church.

American Bible League Convention

THE newly-formed American Bible League, whose announced object is "to organize the friends of the Bible to promote a more reverential and constructive study of the sacred volume, and to maintain the historic faith of the church in its divine inspiration and supreme authority as the Word of God," held three sessions at New York city last week, which were well attended by distinguished men. William P. Hall presided, and vigorous addresses were made by Dr. Daniel S. Gregory, the general secretary of the League, President Patton and Professor R. D. Wilson of Princeton Seminary, Dr. David J. Burrell, Dr. A. H. Plumb, Dr. M. G. Kyle, Professor G. Frederick Wright, Dr. Robert Cameron, and others. As was to be expected, things wise and unwise were said. The daily papers took much apparent interest in the discussions, giving the addresses large space in their columns. Some, but not all, of the speakers took pains to discriminate between the destructive and the constructive higher critics. Dr. C. H. Parkhurst, of Madison Avenue Presbyterian Church, New York city, in referring to the conference in his sermon on Sunday, put it well in saying:

"The prospectus of that conference referred to the 'unscientific character of the higher criticism, with its evolutionary fad.' As to evolution being a fad, it is a fad that is held by probably nine-tenths of the scholars of today, both Christian and unchristian. And there never was pursued a line of inquiry that was more legitimate than the investigation of the origin, authorship, meaning and credibility of the several books of the Bible, which is all that higher criticism means. Nor is there a line of inquiry, I venture to say, that will yield richer results to the authentication of Scripture and of the system of truth that it contains and reveals."

"This is no impeachment of the sincerity of conviction characterizing the participants in that conference. Undoubtedly the higher critics have said a great deal more than they know — as we all do, for that matter — but that does not justify even the appearance of timidity, which is a confession of unfaith. One of the topics discussed at this conference was the present assault upon the Bible, and its 'unparalleled danger.' Danger of what? Remember the words of Gamaliel: 'If this counsel be of men, it will come to naught; but if it be of God, ye cannot overthrow it.' There is confidence for you! The irresolute and timorous Uzzahs must brace up, and keep their eyes on the Ark of the Covenant, and not on the shaky-kneed cattle."

ON THE ROAD TO GENERAL CONFERENCE

II

REV. JESSE BOWMAN YOUNG, D. D.

IT seems as though a victory had been at last won in Topeka against the jointists and other lawbreakers, in part by the leadership of Dr. McFarland and men of his type. The new mayor first appointed, it is said, a chief of police who was inert, and things continued to be "open" as in other days. Then a new chief was appointed, who was seemingly in touch with the whiskey interests, and no change for the better was noted. Then pressure was brought to bear on the mayor, and a third chief was found who had nerve and integrity and push. When he began to act, the jointists prepared to evacuate the town.

We went to sleep in western Kansas, in a rainstorm, which, it was reported, reached to the Colorado line. The recent wet weather has assured a great wheat harvest and probably a big corn crop—both of which mean prosperity for all the higher interests of the commonwealth. Last year's wheat crop was over 90,000,000 bushels. Millions of dollars of mortgage indebtedness have been lifted from the farms of the State in the past half-dozen years, and the new régime of prosperity has silenced the calamity shriekers who a few years ago disturbed the West, and indirectly the East, by their outcries.

An item in a local paper catches our eye as we write, illustrative of the prosperity now regnant in the State and adjacent Territory of Oklahoma. A single firm in southern Kansas sold last year \$400,000 worth of agricultural implements. Of this amount every dollar has been collected except \$1,000—the most of which is not yet due. The Eastern bankers, who had good ground for refusing to loan money in Kansas during the temporary reign of men whose speeches and attitudes had undermined the credit of the State, may get a hint from this fact concerning the changed condition of things out here.

When the morning broke we found ourselves among the snow-clad hills of New Mexico, the sunshine brilliant, the air full of invigoration, and the landscape wholly changed from that which faded before our eyes as we sought our berths the night before. All day long we have traversed the lofty plateaus of the Territory, noting with curious interest the adobe huts, the dugouts, the droves of sheep and goats, the herds of cattle, the Indian and Mexican villages, the occasional irrigation enterprises which turn the desert into a fruitful garden, the mountain-peaks covered with snow, and the nearer ranges, rocky and sterile, but gloomily picturesque.

In the night two cars from the North and passengers from the South joined our westward-moving caravan, bringing delegates from Oklahoma and southern Kansas, and from Colorado and Nebraska. Chancellor Huntington, of Nebraska Wesleyan University, one of the dignitaries in question, was especially welcome; there were also Rev. W. H. Carwardine, representing W. R. Hearst's papers; Rev. L. H. Pearce, editor of the *Baltimore Methodist*, and other journalists. Eyes and pens are busy gathering notes and penning communications. The sights out here appear to be new to most of the tourists, and the enjoyment of the journey, the scenery, and the social life and interchange of courtesies between occupants of different cars, is in evidence every moment.

Some amusing incidents occurred en

route, and some things took place which were not so funny. For instance, at Albuquerque, New Mexico, we tarried for an hour for one of Fred Harvey's good meals, and for a glimpse at the remarkable Indian relics, curios, specimens of handiwork, Navajo blankets, and manifold other interesting things which are collected in a museum and shop in connection with the quaint and antique-looking Hotel Alvarado. Due notice was given when the train was ready to depart, but by some mischance a young girl from Oklahoma was so absorbed with the curiosities on exhibition that she failed to note the warnings, and consequently was left behind. Her mother was on the train, and the daughter among strangers at Albuquerque! Telegrams were in due time exchanged, and the railroad authorities agreed to forward the missing girl by the next train. Meantime fancy the anxiety and suspense of all the parties involved, with the train speeding away toward the setting sun! That happened on Saturday evening at six o'clock; it was not until the next Tuesday morning, in the heart of Arizona, after detentions and missed connections and many anxious hours, that the girl overtook our excursion train and was safely and happily returned to the arms of her mother. She said she had fared well, had made new friends, had been treated with attentive consideration, and had had a good time in spite of the delay.

Another feature of the journey, tragic in its possibilities, was the sudden seizure of Hon. Frank Moss, one of the lay delegates of the New York East Conference, on one of our excursion sections, with a severe and dangerous attack of inflammatory rheumatism, which at once attacked his heart. He was taken with the attack on the side trip to the Grand Canyon, and for some time was at the point of death. Three experienced physicians were on the train, and in addition the railroad surgeon, and they treated the sick man with their utmost skill. It happened that the whole excursion was blockaded at the Canyon, and the patient had to be kept, in his dangerous condition, on the sleeping car for four days before he could be taken to Los Angeles by the first train that broke the blockade. At this writing he is reported as in an improved condition. Mr. Moss, who is well known in the East as a lawyer of distinction in New York city, was the successor, we believe, of Theodore Roosevelt as president of the board of police commissioners of New York city, and his leadership in the famous Lexow investigation will be remembered by many who read these lines.

Still another incident of the journey was of another order. An evangelist who has made himself notorious by his abuse of our colleges and theological seminaries, at one point in the journey where the train was halted for a few moments, got off to take a walk on the platform. He was warned by a friend on board that the train was about to start, and that he might find the doors closed at the rear of the train. "Don't try to instruct me about Western travel. I have crossed the Plains eighteen times. I can take care of myself," was the reply, which was spoken with characteristic positiveness and self-complacence, as the evangelist continued his walk. Then, in a few minutes, the train started. The evangelist turned to get aboard, but he found no open door, and no place even where he might hang on. One car after another passed, all with closed doors. His only chance was to run, and he did, with all his might and main, to outstrip the train's speed and overtake a car with an

open door. At the risk of his life he made a spring for it, was helped by friendly hands to get aboard, and he then had a chance to recover his breath, say his prayers, consider his ways, and receive the chaffing remarks of his traveling companions, who lost no opportunity to ask him afterward from time to time about his sprinting capacity.

Another matter will aptly bear recital just here. The names might be given, but for obvious reasons they would better be suppressed. A young theologian at Garrett Biblical Institute was asked in a written examination at the end of his first year two simple questions, which he answered as follows:

1. Where was Jesus Christ born? Answer: "In Rome."

2. When was He born? Answer: "I do not exactly recall, but I think it was some time about the opening of the Christian era."

These answers brought the career of the aspiring youth to a close at Garrett. He was told that he had reached the climax of his blunders, and must seek the advantages of a preparatory school. Instead of doing so, however, he went to one of the Illinois Conferences and applied for admission on trial. The presiding elder who had his case in hand asked him where he had attended school. "At Garrett," was the reply. "How far did you go in the course?" "I was there part of a year." "Why did you not stay and complete the work?" "Why," said the ingenuous youth, "to be honest, Doctor, the higher criticism taught in that institution had begun to undermine my faith, and I had to leave lest I might backslide."

Sunday, May 1, according to our scheduled journey, was to have been spent at the Grand Canyon of the Colorado; but unexpected delays and complications threw the trains out of gear, and nearly the whole day was spent on the road. It was not misspent, however. Services were held in nearly every car on the train, full of fervor and song-power. In one car ex-Chancellor Hickman, of De Pauw, Chancellor Huntington, Rev. Dr. John T. McFarland, Rev. Dr. L. H. Pearce, and the writer of these lines shared the time, and laymen added brief testimonies. A young grain-dealer from Chicago was in the car—going on business and pleasure to the "Coast." He said to me next day: "As I sat in that meeting yesterday I made up my mind that I would, when I returned to Chicago, hunt up the nearest Methodist Church and start in with my three little children to Sunday school. That was a wonderful service, and it made me want to know more about the Methodist type of religion."

In other cars brief addresses were given by Rev. A. O. Ebright, of Winfield, Kans., Rev. Dr. S. J. Herben, and Rev. Dr. Chas. M. Stuart. None of us can forget these services. Outside were panoramic visions of sage-brush plains, and environing mountains lighted up with glorious sunshine; inside the cars were singing and praying pilgrims, rejoicing in the outward prospect, cheered by hope and fellowship, and guided in the devotions by pastors and teachers from different States, all of them exulting in the unity of the Spirit and the bonds of peace.

We arrived at the Grand Canyon of the Colorado, after a side trip, northward, of sixty-three miles from Williams, Arizona, at 3 o'clock on Sunday afternoon. There we found twelve trains of Pullmans, 103 cars in all, and two thousand tourists packed and jammed on side-tracks, around the primitive hotel and about the rim of

the vast abyss whose cavernous depths yawned thousands of feet below the edge of the plateau on which we stood. Soon after our arrival we heard that the water train from Williams had been wrecked, the track broken, and travel suspended. It would take twenty-four hours to lay a new track around the break. And at that rate no one knew when we would get to Los Angeles. The water supply on the sleeping cars and engines was soon exhausted; the dining-cars on some of the trains, however, had brought in a plentiful quantity of food, and most of the tourists made themselves content with scenery and fellowship while waiting for developments, all the more hopeful when they learned that Rev. Dr. D. S. Monroe, secretary of last General Conference, with the roll of the new Conference, and Rev. Dr. J. M. Buckley, were among the delayed tourists. How could the General Conference open without the presence of these two indispensable men?

When one can touch the intangible, see the invisible, climb the inaccessible, fathom the unexplorable, and comprehend the incomprehensible, then, and not till then, can he undertake to describe the indescribable splendors and majesties and sublimities of the Grand Canyon of the Colorado River, as one studies it from one of its edges at the point where we spent twenty-four memorable hours of sight seeing during this journey. It is only within the past year or two that the Santa Fé road has made connection with the White Angel Trail and Inn by a branch, over which one may go in three hours from the main line. Formerly a toilsome and dusty stage-ride was necessary, from Flagstaff or Williams, in order that one might see the colossal wonders of the place. Now one may go in comfort to the very edge of the awful chasm in a through Pullman sleeper. The view is one of absolutely unique character. There is no other such scenery in the world. All other gorges, canyons, abysses and depressions in the earth's surface pale into insignificance before this spectacle. The so-called Royal Gorge, or Grand Canyon of the Arkansas River, in Colorado, is two thousand feet in depth, narrow, precipitous, and majestic, with room at the bottom only for the little dashing stream and the railway track, but that vast formation, were it carved out of the Rocky Mountains and dropped down as a twenty-mile section into the depths of the Grand Canyon of the Colorado in Arizona, would be out of sight literally, hidden by the surpassing rocks and concealed in the awful abysses of this vast and unapproachable phenomenon.

The Colorado River runs for more than a thousand miles, from its far-off sources in the mountains of Utah, southward until its waters enter the Gulf of California, through an uninhabited wilderness. For hundreds of miles it occupies the deep bed of a vast fissure in the earth's surface unexampled elsewhere on the globe. This vast abyss is called the Grand Canyon, and the adjective thus used has a surpassing significance. At the point where the tourist ordinarily views it, standing on the edge of a great table-land hundreds of miles in extent, in the midst of the primeval mountain fastnesses, the chasm is thirteen miles in breadth, from the verge of the table-land on one side to the corresponding edge on the other. This plateau is seven thousand feet above the sea level; the river lies in its dark, deep gorge over one mile below. One who looks down, down, stage after stage, noting wall upon wall, declivity piled upon declivity, craggy precipices, one upon another, until the eye finds at last in the far-off gorge the glistening waters, four miles off in a diag-

onal line, comes to realize for the first time the meaning of the words "deep" and "depth."

In this wide chasm, whose walls are cut by frequent side canyons many miles in length, are fantastically shaped elevations, truncated cones, peaks, rocky pyramids, castellated structures, cathedral-like formations, some of them ascending to a height of three or four thousand feet from their base below. The various strata are distinctly marked and variously colored, yellow, red, gray, brown and purple, and when the sunlight tinges them into tints of golden and crimson, or softens their hues with hazy splendors, or when vast shadows sweep across the summits of the peaks and slowly pass over the scene, or when the clouds half veil the scene, or when the moon weaves a mystic spell over the canyon, the spectacle becomes weird, majestic and awful beyond degree.

We had the advantage of three hours of waning sunlight on the first day, and saw "the shadows fall on castle wall," and the evening mists fill the depths, and then the gathering storm brood over it. The imagination then began to people the far-off, lonely and dreadful depths with manifold dangers and terrors. In the night hail and sleet and snow came, and with the morning a new revelation of majestic beauty. The upper strata were snow-tinted, the peaks glistened with icicles, and the air, cleared by the snow-fall, made far-off vistas and precipices radiant in their varied colors. I sincerely believe that this place, under such circumstances, becomes endowed with elements of sublimity, grandeur, and dreadful-ness combined, unequaled anywhere else on the earth.

The great part of a day was occupied in crossing the deserts of Arizona. Two hundred miles of arid, sparsely settled, and in good measure uninhabitable region we saw by daylight as the train bore us through the invigorating atmosphere westward. On either side of the track stretched miles of desert, whereon grew sage brush, many varieties of the cactus plant, some of them in bloom, and hardly anything else. Ten or twenty miles away were the mountains, gray, bleak, sterile, not a green thing showing on their sides, and standing out in their sharp cut outlines against the sky with crystalline clearness. Once in a long stretch or two we would see windmills at work in a settlement, pumping up water from underground sources, and under such circumstances a touch of vivid green was added to the landscape by the trees and vegetation, which clothe with emerald hues the desert sands wherever water is supplied. The changing hues of the mountains, gray, misty, purplish, brown, the deep shadows that variegated their flanks, and the suddenness with which they arose in the distance directly out of the flat and arid plain, we can never forget.

The problem of Statehood for Arizona and New Mexico does not clarify luminously as one crosses the Territories. Here we have traveled over New Mexico and Arizona by the one railroad which makes them accessible to the rest of the world, and for seven hundred miles we have hardly seen anything but grim mountains, grazing uplands, and vast and uninhabited and sterile deserts. To put these two great unsettled, heterogeneous, unorganized, and in large part absolutely sterile Territories into a huge State would be but a mockery, it would seem. The resources, present and prospective, the long distances that intervene between the habitable and civilizable portions, the incoherent elements of the

sparse population—these factors of the problem make it for the present insoluble. The record of little Nevada as a State—and that of Utah as well—should be warnings to the statesmen of America not to be in haste to form new commonwealths.

These closing lines are sent from the Needles, a night's ride from Los Angeles, Tuesday evening, May 3.

A Sabbath at the Grand Canyon

REV. L. W. STAPLES.

WE have spent a Sabbath in the grandest cathedral on earth—the Grand Canyon of Arizona. The train takes us to the very rim of this vast cavity in the surface of the earth. We approach the canyon from the south, and at our feet yawns a chasm thirteen miles across and something more than a mile deep. The descent on the Bright Angel Trail is almost perpendicular for the first 4,000 feet, zigzagging down by a narrow bridle-path cut into the face of the cliff and around its mighty rock-towers to Indian Spring Garden, then one and one-half miles across the plateau, and we stand on the very verge of the lower gorge, at the bottom of which flows the great Colorado River. It is here pent between perpendicular walls of granite, muddy white in its mad rage at such narrow confinement, and rushes on impetuous and undetainable to the sea.

Above us, as we stand here, are innumerable towers and bastions of rock, 4,000 feet in nearly perpendicular height. These are cut into all manner of shapes by the erosions of countless ages, and our entire horizon is made up of a continuous line of towers and turrets and spires and bastions, marvelous in their number and design and each silhouetted against the beautiful turquoise blue of an Arizona sky. Great mountains within this gorge are cut and fashioned by side canyons into vast cathedrals, mighty castles as if built for a giant race, colossal battleships with turrets and guns wrought in stone by the chisel of time. That view from the plateau, looking down upon the mad river 2,000 feet below, and up to these vast battlements 4,000 feet above, with all these towers and domes of rock beautifully colored in cream-white, deep red, and greenish gray, and all bathed in a purplish glow, is probably the sublimest view to be seen on earth.

It is well worth a journey of thousands of miles and a perpendicular climb of nearly a mile to see. God is here, and we stand face to face with some of His sublimest handiwork. Our hearts are uplifted, our heads are bared; we stand silent before Him, but thrilled with the vast glory of His works. A Sabbath in such a temple is an inexpressible blessing to our hearts.

Cancer of Mormonism

THE political dangers of Mormonism are not confined to Utah. They exist in every State where a considerable number of the members of the church are found. Soon the gentile politicians from more States than Idaho will be making pilgrimages to Salt Lake City before election to find out what shameful concessions will buy the support of the hierarchy. Here is a cancerous growth which should be cut before it can spread. One does not like to contemplate the possibility of the president and apostles of the Mormon Church controlling the legislation and representatives of a group of States in the far West and determining, perhaps, the result of a presidential election. — *Chicago Tribune*.

LAST DAY OF OUR JOURNEY

REV. JESSE BOWMAN YOUNG, D. D.

[Our readers are referred to the two preceding pages for the bulk of Dr. Young's letter, the concluding paragraphs of which were not received until after those pages were put to press. We therefore print them below, our only apology for the hiatus being the extreme distance of the HERALD from the seat of the General Conference. — Editor ZION'S HERALD.]

We woke on the last morning of our journey in the dreary and ghastly desert of eastern California, a region waterless, tenantless, and dreadful. In a little while we were cheered by the sight of the snow-capped mountains, crowned with sunshine. An hour later we were in a paradise of olive and orange trees, vineyards, yucca palms, gorgeous flowers, and vernal magnificence. This contrast must be seen and felt in order to be appreciated. At our breakfast station, two hours out from our destination, the beautiful town of San Bernardino, we had a taste of the welcome which was in store for us, when bushels of oranges on the platform were spread before us, with the invitation to help ourselves to all we wanted, while committees of ladies, laden with lilies, roses, geraniums, and other flowers in lavish profusion, stood ready to distribute their floral greetings to the incoming hundreds of excursionists. Such a welcome was never before given to any General Conference!

The services of Mr. C. W. Bowers, of the passenger department of the Santa Fé Route, who accompanied our excursion train from Chicago to Los Angeles, were heartily recognized by resolutions adopted on the train, as well as by scores of personal expressions of appreciation. His constant courtesies, his considerate thoughtfulness, his wakelul resources, and his skill as a railroader, endeared him to our whole great party.

The ride from San Bernardino, down through the valley, past orange groves and vineyards which are kept fruitful by irrigating streams from the everlasting hills, is one which can never be forgotten, the perennial freshness and bloom of the scene standing out in all the more engaging beauty because of the vast wastes of barrenness and blistering sands on the borders of which it stands. On arrival at the station in Los Angeles we found the main entrance festooned with flowers, John Wesley's benignant face smiling a cheery welcome from amid the efflorescence. Surely after these repeated assurances of glad and glad-denizing hospitality, it was our own fault if we did not at once feel at home in beautiful Southern California.

Greetings to the General Conference

AMONG the greetings sent to the General Conference which elicited special interest in the reading were the following:

From President Roosevelt

Permit me, through you, to extend my hearty greetings to the assembled Methodists. It is impossible for any student of the social and religious growth of our people to fail to understand the tremendous influence of Methodism in shaping this growth aright; and I therefore on this occasion congratulate not merely you, but all our country, on what you have done. I wish I could be with you in person, as I am in spirit.

Sincerely yours,

THEODORE ROOSEVELT.

White House, Washington.

From Governor John L. Bates

The Methodist Episcopal Church has been successful in its work for mankind almost be-

yond precedent. In every land it has loyal members, and in every direction it is seeking wider opportunities. It never is defeated, never abandons an outpost. Its army of workers is numbered by millions, and constitutes one of the mightiest influences of the age. To those who represent such a church in its highest governing body I send the cordial greetings of a commonwealth founded by godly men, a commonwealth in which an intense religious spirit has always been manifest. And to the greetings I add congratulations on the magnitude of the work accomplished, and to the congratulations I add best wishes that the work of the General Conference may result in making the Methodist Episcopal Church yet more effective in the cause of righteousness.

JOHN L. BATES.

Executive Chamber, Boston.

GENERAL CONFERENCE

Reported by DR. JESSE BOWMAN YOUNG.

Opening Session

THE 24th session of the General Conference of the Methodist Episcopal Church was opened at 10 o'clock, Wednesday morning, May 4, 1904, in the auditorium of Hazard's Pavilion, Los Angeles, California, with Bishop S. M. Merrill in the chair. The decorations of the spacious Pavilion were such as could only have been commanded in California — and Southern California at that. The place is large, but not so vast as to preclude the possibility of hearing and being heard. All around the first balcony, against a pea-green background, fine reproductions of the coats-of-arms of the Western States alternate with flags of the great nations of the earth. Over the proscenium are great national flags, surrounding a full-length portrait of John Wesley, a reproduction of the one recently painted for one of our Canadian churches. The second balcony is ornamented with coats-of-arms and foreign flags. Palm branches and other tropical growths droop from the undergirding pillars. In the centre of the ceiling a circular arrangement of American bunting serves as a focus whence diverge to all parts of the border lines of fluttering, parti-colored standards, suggestive of the worldwide scope of the work embodied in the body here assembled. But the floral decorations are the *chef d'œuvre*. Thousands of superb calla lilies are massed upon and about the platform, their fragrance, their beauty and their number signifying one of the phases of the magnificent welcome extended by the people of Los Angeles.

The opening services as represented in the devotional program were suggestive of the wide, far-reaching relationships and evangelistic plans represented in the assemblage. The opening hymn, the noble lyric by Montgomery, "Glorious Things of Thee are Spoken," was sung with rousing power, Bishop McCabe, assisted by a cornetist, leading. Bishop Hartzell, bronzed and burdened with labors attendant upon his recent circumnavigation of Africa, led in the repetition of the Apostles' Creed. Then Bishop Warren, who has just returned from a tour of the world in the interests of our vast mission work, led in a fervent and uplifting prayer, his deep and resonant voice being clearly heard by the large audience assembled. Rev. Dr. G. F. Draper, of our Japan Conference, read the 116th Psalm, the congregation responding in an alternate service. The New Testament lesson, the third chapter of Philipians, was read by Rev. Dr. S. L. Beiler, of Buffalo; Rev. S. A. Huger, of the Florida Conference, an Afro-American, read the hymn, "Faith of our Fathers, Living Still," which was sung, after which Chancellor Huntington, of Nebraska Wesleyan University, led in an

apt and reverent prayer. Then Charles Wesley's hymn, "Jesus, United by Thy Grace," was read by Rev. Frederick Ahgren, of the Sweden Conference, and when the hymn was sung the devotions were brought to a close. They were full of an uplifting and a worshipful spirit.

Owing to the detention of a dozen excursion trains by the blockade already alluded to at the Grand Canyon, many delegates were hindered from appearing in their places at the first session. The secretary of the last General Conference, Rev. Dr. D. S. Monroe, of Pennsylvania, who is charged by law with the duty of preparing the roll and calling it, was among the men detained, and also his chief assistants, Rev. Drs. Benton and Mills. The third assistant secretary of four years ago, Rev. Dr. J. B. Hingeley, of Minnesota, in the absence of his seniors in office, called the roll. It was found that there was not a working majority of two-thirds present, and nothing could be done except to adjourn and wait for the arrival of the belated trains, some of which came late in the morning, and one by one in the latter part of the day. Accordingly, it was agreed to meet at 3 o'clock in the afternoon.

The afternoon session opened with Bishop Andrews in the chair. Rev. Dr. M. R. Webster, of Genesee Conference, conducted the devotions. Rev. Dr. David S. Monroe, the secretary, was present, and his appearance called forth applause. He is still cheery, vigorous and clear-headed at the age of seventy-one. It was clear after roll-call that a two-thirds majority was present. As a question of privilege the secretary made a statement which elicited tender interest and applause. He reviewed his long-time service as secretary and thanked the Conference for the repeated honors conferred upon him, and then asked to be excused from further service. Then Rev. Dr. Buckley secured the floor, and with a few appreciative preliminary remarks offered a resolution which was unanimously adopted, putting on record an estimate of the services of the retiring secretary, who was assistant secretary in 1876 and 1880. At the death of Secretary Woodruff, in 1881, Dr. Monroe, at the request of the Bishops, took charge of the archives and work, *pro tem.*, and in 1884 he was elected secretary, and re-elected in 1888, 1892, 1896, and 1900. The resolutions made note of the fact that these years had involved critical discussions and important changes of polity and law, which had made the work of the secretary more delicate, complicated and difficult, and that the work of Dr. Monroe had been done with an assiduity, a fidelity and a skill beyond all praise. The resolutions, thus adopted, are to be engrossed and framed and given to Dr. Monroe as a token of the love and appreciation which are justly his due in view of his long-continued and faithful services.

Nominations for secretary being called for, Rev. Dr. Stephen O. Benton, Rev. Dr. Edmund M. Mills, Rev. T. W. Lane, Rev. Dr. Joseph B. Hingeley, and Rev. C. C. Townsend were put in nomination, and the ballots were lifted. There were 546 ballots cast, as was announced when the tellers came in. No election resulted, the following being the result of the balloting: Hingeley, 179; Benton, 141; Mills, 140; with others scattering. A second ballot was without issue, Dr. Hingeley getting 246 votes, Dr. Mills 150, and Dr. Benton 131. On the third ballot Dr. Hingeley was elected by a vote of 350. He nominated as his assistants: Rev. Dr. E. M. Mills, Rev. Dr. S. O. Benton, Rev. Dr. I. B. Scott, Rev. T. W. Lane, Rev. C. C. Townsend, Rev. E. C. Beach, Mr. Samuel Shaw, Rev. T. S. Wilcox, Rev. Edwin Locke.

Rev. Dr. R. W. Moss, professor of sys-

tematic theology in Didsbury College, Manchester, England, the fraternal delegate from the British Wesleyan Church to our General Conference, was introduced.

On motion of Rev. Dr. S. L. Beller, a special committee of fifteen was ordered to be appointed by the Bishops to consider the interests and claims of city evangelization.

Rev. Dr. W. F. McDowell offered a resolution, which was adopted, providing for the appointment of a committee on Judiciary — three at large, and one from each General Conference district.

Rev. Dr. W. H. Wilder advocated the appointment of a select committee of fifteen to consider the needs of our superannuates, and to devise better methods for their support. It was proposed to refer this resolution to the committee on Temporal Economy, but against this motion Dr. Buckley strongly protested, urging that the best special committee that could be raised should be appointed. His plea prevailed, and the special committee was ordered.

Rev. Dr. A. B. Leonard offered a resolution creating the South Japan Annual Conference — for the past quadrennium a Mission Conference — in view of the fact that it has now more than the legal number required, namely, 25; and admitting the lay and clerical provisional delegates chosen by that body. The Bishop, after some discussion, decided that the proposition, involving a change in the Discipline, must be printed in the *Daily Advocate*. It was referred to the committee on Judiciary and ordered to be printed.

A motion, offered by Rev. J. P. Brushingham, of Chicago, to secure the appointment of a committee to take the whole work of the deaconesses in the church into consideration, evoked a stirring and buzzing discussion, in which Mr. F. A. Arter, Mr. R. V. Watt, Dr. M. S. Hughes, Dr. T. N. Boyle, Dr. T. B. Neely, Dr. A. G. Kynett, Dr. W. H. Wilder, and others took part, the chief question hinging on the proposition to direct the Bishops to appoint the committee. Some wanted the committee to be chosen by the delegates representing the General Conference districts. Finally the Bishops were authorized to raise the committee.

Thursday, May 5

Bishop Warren presided, and Rev. Homer C. Stuntz led the devotions.

Before the morning session the standing committees met and organized by electing their officers. Considerable competition in a friendly way, it is understood, went on in some of the committees. The outcome of the elections was as follows:

Episcopacy — Chairman, Rev. Dr. J. M. Buckley; secretary, Rev. Dr. J. W. E. Bowen.

Itinerancy — Chairman, Rev. Dr. S. F. Upham; secretary, Rev. Dr. P. H. Swift.

Revisals — Chairman, Rev. Dr. C. J. Little; secretary, Rev. H. L. Jacobs.

State of the Church — Chairman, Rev. Dr. J. M. King; secretary, Rev. H. C. Clippinger.

Temperance — Chairman, Rev. Dr. A. H. Norcross; secretary, Mr. W. H. Anderson.

Book Concern — Chairman, Rev. Dr. James W. Bashford; secretary, Mr. J. A. Patten.

Epworth League — Chairman, Rev. Dr. Matt. S. Hughes; secretary, I. Garland Penn.

Missions — Chairman, Rev. Dr. John F. Goucher; secretary, Samuel Hamilton.

Education — Chairman, Rev. Dr. G. H. Bridgman; secretary, G. F. Kelper.

Freedmen's Aid and Southern Education Society — Chairman, Rev. Dr. W. F. Anderson; secretary, Prof. R. S. Lovingood.

Boundaries — Chairman, a Bishop; secretary, C. C. Townsend.

Temporal Economy — Chairman, J. N. Gamble; secretary, L. J. Naltzger.

Church Extension — Chairman, Rev. Dr. A. J. Kynett; secretary, C. P. McClelland.

The Episcopal Address

was read in a clear and impressive manner by Bishop Foss. It opened with a few admonitions concerning the greatness of the responsibilities devolving upon the body, and then briefly emphasized the advantages and inspirations attendant upon the Pacific Coast environments amid which the session is held.

Tributes were paid to the deceased Bishops — Parker, Taylor, Ninde, Foster and Hurst; and to the late Rev. Drs. Edwards, Spencer, Hard, and Baldwin, long-time honored servants of the church.

The number of members and probationers now on our rolls was put at 3,031,918, an increase of 134,025 — for the quadrennium a growth of 4.76 per cent. The Sunday-school hosts aggregate 3,124,644, a figure which registers an encouraging growth.

The Address stated that the Bishops had made about 60,000 ministerial appointments during the four years, the number of preachers who refused to accept the work assigned them and the number of churches refusing to receive the pastors appointed to serve them, being absolutely insignificant — a marvelous showing, indeed. The work of superintending foreign fields, so far as done by the general superintendents, was outlined.

Three features of the quadrennium were vividly elaborated in review — the Twentieth Century Thank-Offering Movement, the Open Door Emergency Missionary Revival, and the Wesleyan Bicentennial observances.

The benefits of our connectional system were set forth in a few strong sentences, in their vital relation to the spirit of evangelism.

The magnitude and value of our publishing interests, and the current status of the various benevolent societies, were glanced at, and pious exhortations were given concerning Sunday-school and League work. The suggestion was made that the various brotherhoods should be united; and it was recommended that the American University should be urged as worthy of large gifts from the people, subject to the conditions already in vogue, which forbid its trustees to open its doors until the endowment nucleus is secured; while the needs of the Woman's College of Baltimore were vigorously advocated.

The judgment was expressed that arrangements might wisely be made to expedite interchange of ministerial and lay membership between our own body and the Methodist Episcopal Church, South.

Episcopal supervision of foreign fields, with its complicated questions, was put in the foreground as one of the matters which demand immediate consideration.

The right of a Bishop, when confronted with charges against his character or administration, to defend himself before committees, and, if need be, before the General Conference, was explicitly claimed in a significant paragraph.

On the time limit question no significant attitude was taken, and no suggestion was made looking toward final action in the case.

A long section was taken up with an enumeration of various public evils — po-

litical corruption, the liquor traffic, the tyranny of trades unions, the greed of unscrupulous employers, lynching, the negro question, and other like matters, but little light was shed on any of the problems involved in them.

The impression produced on some listeners was that the Address failed to show much discrimination or discernment. One of the best things in the whole elaborate Address was the suggestion that a new chapter on "Popular Amusements" should be inserted in the Discipline. The chapter proposed will bear close inspection; it is wise, sane and safe, and may well help the church out of the tangle involved in §248.

The Address concluded with an impassioned appeal, and was at the end heartily applauded.

A woman delegate was welcomed to the platform with hearty applause as she moved that Mrs. Clinton B. Fisk and Mrs. George O. Robinson, representatives of the Woman's Home Missionary Society, be invited to occupy seats on the platform.

Rev. Dr. Homer Eaton announced that the printed "Manual" and an Atlas of the Annual Conferences were ready for distribution to the delegates.

Rev. Dr. J. F. Goucher offered a resolution providing for a committee to revise the arrangement of General Conference districts, making them more equitable in their numbers of delegates represented and of members included. He showed that at present the districts are exceedingly unequal in numbers, and pleaded for something like a parity of representation.

Dr. E. M. Randall, of Puget Sound Conference, made a stirring speech on the question, pleading that no measure should be adopted looking to a division of districts on merely numerical lines. He urged his conviction in an engaging way to the effect that the West had vast possibilities and urgent needs, and that its fruitful capacities made it worthy of especial consideration, at least for the time being. This speaker — a college president and a good type of the energy and enterprise and push of the far West — made a fine impression.

Rev. Dr. Leroy A. Belt, of Ohio, followed, declaring that the present arrangement of General Conference districts reminded him of the gerrymandering tricks of certain State legislatures, and protesting that in his judgment something should be done to remedy the evils involved.

It was finally determined to postpone action on the proposition until it should be printed.

An effort was made at the afternoon session, by Mr. H. T. Ames, of Pennsylvania, to expedite the work of the committee on Episcopacy, with the purpose of securing a report from that body on Tuesday, May 10, in regard to the number of Bishops needed, so that elections might be proceeded with on that date. Dr. Buckley suggested that the difficulties in the way of such a course were many; that three-fourths of the General Conference now in session had never been in the body before; that the question of the missionary episcopacy had to be considered; and that it would be utterly impossible for the committee to do justice to the work before them in the interval allowed by the resolution, which was finally laid upon the table.

Rev. Dr. George Elliott, of Detroit, offered and backed a resolution directing the committee on Episcopacy to consider the propriety and necessity of electing an Afro-American Bishop. He spoke with electrifying power, declaring that in other years he had doubted the propriety of the course now advocated, but that now he be-

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IF LIFE WERE ALL

If life were all,
Where were the recompense
For all our tears?
The troubled toil
Of all the long drawn years,
The struggle to survive,
The passing show,
Were scarce worth while
If life were all.

If life were all,
What were it worth to live?
To build on pain,
So soon to learn
Our building were but vain,
And then to pass
To some vague nothingness
Were scarce worth while,
If life were all.

Life is not all.
I do not know the plan;
I only know that God is good
And that His strength sustains.
I only know that He is just;
So in the starless, songless night
I lit my face and trust,
And God my spirit witness bears —
Life is not all.

— HENRY C. WARNACK, in *Los Angeles Herald*.

CHURCHLESS CHRISTIANS

REV. GEORGE P. ECKMAN, D. D.

JOHN NEWTON once said that when he reached heaven he should behold three wonders: "The first wonder will be to see many people there whom I did not expect to see; the second wonder will be to miss many people whom I did expect to see; and the third and greatest wonder of all will be to find myself there." If we could search the hearts of men with divine intelligence, we should doubtless be surprised in a similar way here upon earth. We should probably discover that some persons among us who are accounted good churchmen are not good Christians; that some persons who are not members of any church are true communicants of Christ; and we should in some instances, perhaps, have grave suspicions of our own right to be called Christians.

There are sincere religionists who will dispute these propositions. They recognize but two classes of persons spiritually — those who belong to the church, and those who do not. The first are Christians, the second are not. There are no others. That division of the world is exceedingly simple, but not satisfactory. It is convenient, but not convincing. Over against it stand certain stubborn facts. Father Taylor, the sailor-preacher of Boston, when asked if one of his kinsmen was a Christian, replied: "I do not know that he is a Christian, but he is a very sweet sinner." There was a distinct modification of the genus sinner, which seems to shade off toward the class Christian. Many other preachers have been compelled to admit a like qualification to the indiscriminate appellation of sinner. Every churchman has known persons of such evident godliness that, had they only been willing to subscribe to a creed and take vows of fealty to a church, he would have extended the right hand of fellowship to them without an instant's hesitation. Are we to say that such persons are to be ruthlessly as-

signed to the category of the lost simply because they have not openly espoused the tenets and discipline of a church, in which they may discover not a few avowed Christians who actually show an ethical calibre inferior to their own? We may be very sensible of the blunder which these misguided persons make in holding aloof from formal relations with Christ's church, but can we soberly declare that because of this mistake they are apostate from Christ? These questions are asked from the standpoint of human observation. Let us consider the matter, if that is possible, from

Christ's Point of View.

Thomas Carlyle, we are told, was so impressed by the grandeur of Daniel Webster's personal appearance, that he exclaimed: "I wonder if any man can possibly be as great as that man looks!" A kindred skepticism has bewildered many persons with regard to Christ. When they have been able to disengage themselves from traditional and churchly opinion, and have been free to consider His deepest utterances apart from conventional interpretations of them, they have asked themselves: "Is it likely that Christ is as broad as He seems to be in these profound sentences?" Take, for example, those words which Jesus spoke in the presence of His enemies, when, employing the beautiful imagery of the Good Shepherd, He said: "Other sheep I have which are not of this fold." Did He really mean to intimate that no formal limits could be assigned to His flock, that not only was His sheep-fold larger than the Jewish national church, but greater than any and all churches whatsoever? If so, then how inadequate are the notions of His magnitude in which many Christians have been reared.

It is a striking circumstance that Jesus, who called Himself "the Truth," should have been so frequently accused of heresy. Not only was this so in His own day, but through all the Christian centuries zealous partisans of His have felt constrained to rise in His defence, and try to defend His reputation, not realizing the immeasurable breadth of the Divine Man. In His own time He was regarded as a Jewish rabbi, and was supposed to be speaking within the terms of that narrow sphere. Whenever He broke from this limitation He involved Himself in trouble with conventional religion. The idea of His relation to the whole human race as Saviour did not enter the minds of His generation without a shock. They were scandalized, in the first place, by His claim to be their Messiah; but when He proposed to confer the benefits of that Messiahship upon the Gentile world; when He placed the question of salvation on the fact of personal connection with Himself; when He declared that the Jewish people were not the only people to whom He came in His office as Messiah; when He said, "Other sheep I have which are not of this fold," they were simply outraged.

Let us not condemn these pious Jews too hastily. Are not we sometimes guilty of their fault? Do we not customarily conceive of Christ as a churchman? Is He not mainly, if not wholly, to us the Messiah of the visible Christian com-

munity? Does He not speak as the exponent of conventional Christianity? Is it not necessary for us to learn that Christ is not small enough to be comprehended by the Christian Church, even as the Jews were compelled to learn that He was not little enough to be hemmed in by the Jewish Church? Have we not to understand that He is not only greater than any one of our creeds and institutions, but transcends them all? There are persons who seem to fancy that Christ is a Methodist, and that He can only be interpreted in terms of the Arminian theology. There are others who conceive of Him as distinctly Calvinistic, and only to be understood in harmony with the Westminster Confession. There are still others who appear to look upon Him as Anglican, Lutheran, or Roman, and only to be explained by the symbols and formularies of those divisions of Christendom. All this we feel to be arrogant and ignorant. But is there not also peril of bigotry in identifying Christ too closely with what is recognized as His church? And is not this very thing rebuked by implication, at least, in the words: "Other sheep I have which are not of this fold?"

The terms employed in the figure of the Good Shepherd are very expressive. The distinguishing feature of shepherd and sheep is mutual understanding. "I know My sheep, and am known of Mine." Not a brand upon their backs, but a

Recognition in their Hearts,

is the mark of designation. The word translated here "fold" would be better rendered "flock." There is no thought of enclosure. Christ belongs to all who love and follow Him — not to those merely who are enumerated in church lists. This is a lesson which in another form Peter learned when he witnessed the conversion of Cornelius: "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of Him." That is a lesson we shall all do well to learn for ourselves. It will increase our joy, sweeten our theology, and enlarge our ideas of Christ's proportions.

When a so-called pagan exhibits the essential Christian virtues to such an extent that we feel, if he ever heard of Christ, he would worship and love Him as naturally as the flowers turn their faces toward the sun, it is an easy thing to believe that he is a sheep in one of Christ's unidentified flocks. And when we find a nominal Christian glaringly deficient in these virtues, though emphatic in his espousal of the Christian faith, we cannot well resist the conviction that a wolf or a goat has crept in under the guise of a sheep. The important question for us all is not, "Am I in good and regular standing in the church?" but rather, "Am I in fellowship with Christ? Does He know me, and do I hear and follow Him?"

Yet it must not be supposed because we admit that Christ may have sheep in many pastures, and that, too, without any external marks of His ownership upon them, that therefore it is a good thing to remain outside His church. On the contrary, it is a bad thing, and a thing which Christ desires and expects to correct. "Them also I must bring,

and they shall hear My voice, and there shall be one fold and one shepherd." How shall we account for those unidentified flocks of Christ? We know why many pious heathen are not in the fold of Christ. They have never discovered Him, and the missionary enterprise is for the express purpose of assisting them to this end, that they may hear His voice, and that there may be one fold and one shepherd. But why are good people in Christian lands, who do know Christ, outside the flock? The reasons in some instances are too obscure to be defined, but in many cases they are obvious enough.

First, too much emphasis is frequently placed on

Artificial Distinctions

Good people are bewildered by our insistence on sectarian primacy. There are so many claimants to the estate of the true church that a pious man who wants to be regarded as a Christian is often in doubt where he ought to cast in his lot. Our clamor for denominational pre-eminence confuses him. He knows Christ, and feels that Christ knows him, but which is the true church he does not know. He therefore continues a sheep without a fold, though not without a shepherd.

Party spirit in America during the French Revolution ran very high, particularly with reference to England's connection with it. The Federalists were called the English party, and the Republicans of that day were known as the French party. A Spanish traveler remarked that there were to be found in America many Englishmen and many Frenchmen, but unfortunately there were no Americans. In the same fashion it is held that while there are evidently a great many Presbyterians and Methodists and Baptists, it is difficult to determine where the Christians are. The criticism may sound like a cavil, yet it must be admitted that it constitutes a serious perplexity in the minds of not a few. It is to be met, of course, not by disbanding the denominations, but by exalting Christ and Christianity above church and creed.

Another fact which prevents persons with a Christian spirit from identifying themselves with the Christian Church is

A Defect of Conscientiousness.

At first glance it appears to be rather an excess of conscience, a refined keenness of moral sense. These persons will not unite with the church because they do not feel themselves strong enough for such a responsibility. They fear lest they may bring a scandal to the name of Christ. There are too many unworthy church members already. They will not add to the number. That certainly seems like a virtuous excuse for continuing outside. It is, in fact, only a subtle temptation to be sternly resisted. God forbid that we should undervalue conscientiousness or deprecate sincerity! But this position amounts to selfish unwillingness to assume the obligations of a public disciple of Jesus Christ. It is a practical refusal to accept a responsibility which will make it hard to be untrue to Christ because one's alliance with Him is known of all men. It is the unworthy feeling that so long as one is not recognized as a follower of Christ dis-

loyalty to Him will not be disgraceful. As a matter of fact, the treachery of a silent disciple of Christ is more contemptible than the defection of an open partisan. For the church member who fails in his loyalty to Christ at least has given his Master's cause the benefit of his support in so far as he has been true. But the man who refuses to put himself on record as a Christian denies Christ even the slight advantage of his nominal adherence. Nor has he delivered himself in the least degree from the disgrace of a possible lapse of fidelity, for there is no deadlier sin than the treason to Christ which hides its loathsome form in the secrecy of the soul, and gratifies itself with the reflection that its shamefulness is undetected.

There is, also, in this sophistry about hesitating to damage the cause of Christ by open failure to keep His commandments an utter ignoring of the grace which comes to the aid of those who publicly avow His cause. A street-huckster's cart down-town bears this expressive legend: "Bob keeps this stand, and this stand keeps Bob." The mutuality of fellowship with Christ when it is not conducted under cover of darkness is a happy secret which every open disciple of Christ has discovered. He has but to keep Christ in order to be kept by Christ. It is very doubtful if any one can keep Him very long who is unwilling to let the alliance be published to the world.

Again, a

Misunderstanding of the Character of Christ

is responsible for the disposition of some persons to withhold their allegiance from His church. There is a conviction that He is a hard master, who will exact a severe service of His followers, and will deal harshly with those who are slack in the performance of their duties. Again it must be pointed out that this objection weighs just as heavily against the private as against the public espousal of Christ's service. He has not one kind of administration for people in groups, and another kind for individuals who refuse to be congregated. But for all Christ has one method: "Follow Me." Moreover, He is the most considerate of masters. He is the only leader in history who does not denounce men for failure. His only rebuke is for those who are so pusillanimous that they will not try. Nor is it possible to conceive of a fault so damnable that He will not forgive it, with the solitary exception of the persistent refusal to accept His love. That in the nature of things is unpardonable. Every sin short of this is within the scope of His forgiving grace. The fatal mistake of Judas Iscariot was that, after he had flung his base coins down upon the pavement, he went out and hanged himself. He should have flung himself down at the feet of Jesus and craved the infinite stretch of His mercy. The Master would have taken him into His arms and bade him go and sin no more. If we could not feel that this would have been that vile traitor's reception we should hesitate to trust our own soul to Christ. It is because He is great enough to forgive the deepest iniquity that we hold Him universal Saviour.

Another reason men abstain from

church membership, though they are fond of calling themselves Christians, is that they cherish a

Misconception of the Meaning of the Church.

They think of it as a kind of hall of fame, in which the figures of distinguished Christians are displayed, a sort of ecclesiastical exposition for the exhibition of the ripest products of Christian culture, a conservatory for the housing of rare flowers of Christian grace. Religious teachers may have misled many persons into this delusion. It is assumed, of course, that church people will endeavor to lead exemplary lives, but it must be remembered that fallibility is an ill to which even devout flesh is heir. It would be more accurate, if one must use figures of speech, to describe the church in certain aspects as a salvage corps, a hospital, a brotherhood, an army, or even a state. It is a company of persons united for mutual benefit, for the propagation of plans of human betterment, for the furtherance of schemes of social rescue and refreshment. Every new enlistment contributes to the final redemption of society. To stand apart from it is to retard the progress of Christ's kingdom.

The Pan-Germanic League is organized for the purpose of extending the national influence of Germany not only through her colonial dependencies, but also generally among all the countries of the earth to which her citizens have emigrated, and specifically to those nations which are kindred in language, institutions and geographical location. The ambition seems wild and impracticable. The peril to other governments appears to be very remote. Yet this exactly describes the purpose of Christ, which is to interpenetrate all civilizations, capture all sovereignties, and constitute every ruler His vassal, and the people of every nation His servants; and all this not for the purpose of magnifying His own greatness, but with the object of saving the world from ruin. An enterprise so vast and glorious ought to captivate the thought and secure the support of every devout person who believes in the truth of Christ's Gospel; and all such who refuse an open proclamation of fealty to Christ, by so much as their individual influence counts for, hinder and delay the consummation of His divine plan.

The churchless Christian, therefore, may be considered a possibility, but his position is equivocal, his influence is harmful, and he misses for himself advantages which are vouchsafed only to those who are of "the household of faith."

St. Paul's Church, New York City.

— Higher criticism does not necessarily mean rationalistic or destructive criticism. Strictly speaking, it relates to method, not to conclusions. We believe that out of all the modern controversy concerning the origin of the Old Testament there will come a rational agreement among Christian scholars that will not detract one whit from the divine authority of the Book, while meeting every reasonable inquiry of honest criticism. This we believe because, aside from every question of textual and historical criticism, the Book itself bears witness that it is the Word of God. — *Examiner* (Baptist).

THE FAMILY

THE MIRACLE

MYRA GOODWIN PLANTZ.

He needed bread ; He, too, had known
The pangs of hunger pressing sore.
And now He called unto His own,
And bade them share their scanty store ;
For long the multitude had stood,
The children nestling at His feet,
Forgetting all but highest good,
His messages so new and sweet.

But they were wearied as the west
Became a cradle for the sun,
And they had need of earthly rest,
Now that the evening had begun.
"They must be fed," the Master said.
"Alas ! " His doubting helpers cry,
"How can we buy so many bread,
And what avails our small supply ? "

A little lad was standing near.
Perhaps that morn the mother said,
"Take this your food and go and hear
The prophet who can raise the dead."
Perhaps that Galilean boy
Knew for himself that Christ could heal,
And listened with such grateful joy,
He quite forgot his evening meal.

No doubt he gladly gave his all.
But grave disciples quickly said :
"What are these loaves and fishes small,
With thousands waiting to be fed ? "
"Bring them to Me," the Christ replied ;
And as He blessed and gave away,
Each broken fragment multiplied,
And people feasted well that day.

And still the hungry multitude
Is weary, waiting to be fed,
And Christ sends not the manna food,
But asks His loved ones for their bread.

Lord, keep us near, for we forget
How needed is our little store !
Oh, bless and break our food, and let
Thy starving children want no more !
Appleton, Wis.

Thoughts for the Thoughtful

Waiting on the Lord

From the Outlook.

A LARGE part of being a Christian consists in waiting patiently and cheerfully while the Lord does His work and carries out His purposes in the world. Many people assume that waiting on the Lord means keeping up courage and hope until some personal problem is solved, some personal difficulty removed, some personal grief consoled. It means all these things, and it means a great deal more: it means quiet, faithful, courageous living in this world in which our lot is cast. For the most comfortably placed people, as for the most unfortunate, life is a very difficult matter. To be entirely at home in this world and perfectly comfortable in it, one must be without thought, feeling, or sight. "Life is a comedy to those who think and a tragedy to those who feel," is an aphorism which conveys only a half-truth. To those who think in any real way life is never a comedy—the touch of tragedy is always on it; while to those who feel, if they are waiting on the Lord, it is never entirely a tragedy. To all men, without regard to conditions, it is full of perplexity, anxiety, trouble, and sorrow; to all women, however happily placed, it brings heavy burdens, lonely hours, deep disappointments, passionate regrets. Those who live in pleasant gardens, walled

against the world, do not escape the cries of anguish that rise out of the world and cannot be shut out; those who climb with steady steps the paths of reputation and eminence constantly come upon those who have fallen by the way. Bolt the doors as we may, sorrow and death knock at them, and the immortal strength of love itself cannot keep them shut.

There are those who try to escape the sorrows of life by withdrawing from contact with their fellows, by taking refuge in the Absolute; but their path is a solitary one, and takes them away from their fellows; they miss the searching and profoundly moral education which comes only from passing through the experiences of life, and is lost if those experiences are evaded; and as the result of saving one's self without trying to save one's fellows, the men who take this course become, as a man of deeply religious mind has lately said, dehumanized; they lose sensitiveness of feeling for others, quickness of sympathy, the passion of helpfulness.

There are those, too, who seek not to minimize but to obliterate care and anxiety and sorrow from life by denying their existence and treating them as illusions. There is much fear in the world where no fear ought to be; there are many whose lives are overshadowed by apprehension, who snatch only "a fearful joy" from the happiest hours, who are devitalized and blighted physically by unwholesome mental conditions. In a world of God's making there is no place for fear, although there is ample place for uncertainty; in such a world there is no reason for that depression of mind which casts a gloom over the world and robs the body of the vitality which ought to flow from the mind.

But while all this is true, it is also true that there is no real escape in denying the existence of realities of universal experience, of shutting one's eyes to actual conditions. The brave man wants to know and face the worst; the profoundly religious spirit cannot rest satisfied in any interpretation of life which does not include all the facts. Nothing is gained by shutting the eyes to disagreeable things; the resolute, open-eyed facing of things as they are is the first step toward rational faith.

We are here to face, to bear, to endure the experiences of our humanity and fashion ourselves more and more in the image of God by the searching, exacting, deep-going education of life. Doubt, uncertainty, the sense of helplessness in the presence of tremendous forces which we cannot master, disappointment, loss, suffering, and death, are all means and methods of this education. To escape from the play of these experiences would involve the loss of that discipline which is the very basis of education. If the great sorrows of life pass us by, we go through them vicariously, if we have heart, imagination, or sympathy in the experience of others. A vast company of struggling, burdened, sorrowful men and women surrounds us, and we cannot sit in peace and comfort by our firesides without thinking of them and feeling with them in our heart of hearts. No palace of art has been built which has shut out the vision of the sorrowful world; when the Christ came, He was acquainted with grief, and His sinlessness was shadowed by the sin of the world. We are beset with mysteries which we are powerless to dissipate, with problems which we

cannot solve, with the burdens of a universe which we understand in part, but the greater part of which is hidden by clouds and darkness.

These are the conditions of our mortality, but they are also the evidences of our immortality. If we could comprehend the universe with our present capacity of understanding, how limited it would be! If we could sound the depths of love, how the glory would fade from life! If we saw the end of the road, how insignificant would be the journey! The universe sweeps immeasurably beyond our vision because it was divinely fashioned and is divinely moved to ends which involve infinity and eternity; the education of life is severe, exacting, inexorable, because we are being trained for work and peace and growth beyond the utmost reach of thought; we are beset with mysteries because we see but a little section of the great highway along which we travel; we are involved in a disordered society because men are being slowly trained out of animalism into spiritual freedom and power; we are perplexed and burdened with mysteries because we live but a day at a time in an eternal existence.

To be hopeful in our ignorance, patient under our burdens, at peace in the war of elements, faithful to our little work without the help of the vast plan, cheerful in our sorrows when their meaning is hidden from us, obedient to laws which we do not understand, of good heart when silence and solitude and loneliness are our portion—this is to wait on the Lord; to wait until we understand the plan, the sorrow, the pain, the burden, the loneliness, the deep shadow of death.

THE LAST DAY

MINNA STANWOOD.

"MARTHA said unto Him, I know that he shall rise again in the resurrection at the last day." Did your eyes ever catch these words unexpectedly as you were turning the leaves of John's Gospel? If so, I wonder if you heard a faintly reproachful tone? Doesn't it seem as if Martha were one of those capable, conscientious women who challenge everything in a voice that has in it just a shade of contradiction? Yes, she knew her brother would rise again—at the last day.

Are any of us a bit like Martha, sisters? "Oh, yes, I'll get a chance to rest some time—in my grave." "I don't want to go right to work singin' hymns, quick as ever I git to heaven," one sister is said to have protested. "I want to set down a spell an' git my breath first." "I hope you are feeling comfortable, sister," ventured a pastor, as inoffensively as possible. "Well, I'm not," declared the sister, "and I don't ever expect to feel comfortable in this world." The last day again—the last day! Not that I would accuse Martha of being an habitual complainer, or a snappish woman, or one determined to be a martyr, or even a querulous woman. But, sisters, the people who are putting all their pleasures and their blessings off until "the last day" are a mighty uncomfortable folk to live with. No matter what we do for them, or how we plan for their pleasure, they will not see anything agreeable or try to enjoy. Oh, if we could all hear Jesus' voice: "Said I not unto thee that,

if thou wouldst believe, thou shouldst see the glory of God?" Martha did not have to wait until "the last day" — the glory was manifest right then. Sometimes we need somebody to be real stern with us, to make us see.

Sister Carp had a comfortable home, a kind husband, and little children as good as most people's children. But she found her home too — too — well, she never did find a real satisfactory way to express herself about her home; but anyhow, it was too — something or other to just suit her. Her husband was slow and easy-going, almost good enough to be good for nothing. Her children were worse than anybody else's children, she was positive of that; they had to have so many scoldings and spankings that they wore her out. She often told them that they would know some time what their mother had to put up with — they would appreciate her some time. Once more, the last day!

The Head Worker had delivered a stirring appeal, finishing with a cordial invitation to everybody to personally inspect the work. The Ladies' Aid would go down in a body — brilliant thought! Of course Sister Carp must go. She "belonged," and the president wanted every single lady who could possibly go, to go. Yes, Sister Carp could go, but she didn't care — she didn't believe — Never mind about that, go with us, Sister Carp, just once, as a special favor. So Sister Carp set out with her heart full of protest. She didn't believe in Settlements, any way.

As she went along, she saw into dirty, dark cellars where disheveled women were washing or ironing or sitting in hopeless apathy. She saw evil-looking, ill-smelling men loafing and smoking in doorways. She saw half-starved, elfish children rolling in the filthy streets. In the Settlement she found cultured Christian women devoting their lives to reclaiming such men and women and children. In the dispensary she saw refined hands ministering to loathsomeness that turned her sick. In the nursery she saw an attractive young lady settling a dispute between two little dark-browed foreigners, and the girl's firm kindness was not lost upon her.

The other women of the party were voluble of praise and comment, but Sister Carp scarcely spoke. They decided that it was no use to ask Sister Carp to go anywhere, after all. But they did not know; for the "glory of God" had come to Sister Carp that day. She saw her home, her husband, her children, with different eyes from that time forth.

We can get glory out of today and every day, if we only believe. There's plenty of it, even in the dullest and most circumscribed lives. There's somebody we can speak a kind word to, some child's tangle we can unsnarl with our strong fingers, some pain we can charm away with our smile, if we wish to; if we are not too full of ourselves, too occupied with what Whittier calls the "Common Question;" if we are not like the selfish parrot, asking over and over again, "What does Charlie want?" Best that we get love and peace and joy out of our lives now and here, and not be ever looking to "the last day."

Jamaica Plain, Mass.

LILACS

Ah! I've seen the pussy-willows,
With dainty, furry faces;
I've found the pretty violets
Abloom in shady places;
The jonquil and the crocus
Have told me of the spring,
And in the orchard up and down
Has glanced the bluebird's wing.

But here's the purple lilac
That lifts its fragrant plumes
And sends a waft of sweetness
Through homely cottage rooms,
Its hardy branches tapping
Against the farmhouse eaves,
The flowers it gives us growing
In generous waving sheaves.

I'm sure the mother robin
Is very glad to see
The lilacs' screen about her
Wee nest and fledgelings three.
And father wren is singing
In pure delight today
That spring is here already,
And summer on the way.

And I am glad our Father,
Whose love is over all,
Who counts the stars by number
And sees a sparrow fall,
Has sent again the lilacs
To make the garden fair,
And wait their honeyed sweetness
Upon the wandering air.

— Margaret E. Sangster.

A Club for Working Girls

A PARTY of sweet-faced girls in dainty gowns were clustered together on the deck of the ferry-boat.

"Well, girls," said Gladys Johnson, "I hope Miss Hamilton will be satisfied. We have been good and attended the missionary meeting. I wonder if she saw us."

"She did, my dear," laughed her cousin Katie, "and smiled serenely in our direction. I suppose she thinks we shall all start early Monday morning, and some distant lands explore. I am sure Grace means to go. Did you ever see such a face? A yard long, by actual measurement! Tell us, is it Africa or India?"

"Neither, thank you," replied Grace, gravely. "To finish your quotation:

"We can find the heathen nearer;
We can find them at our door."

And, girls, let's look for them."

"The child is mad," commented May Stary, in a tragic tone.

Grace looked at her almost angrily. "I think I have been mad with selfishness," she said, "and I am going to try and think of others and find some corner in which to work."

"Do something for somebody, quick," sang May, the irrepressible, softly.

"Yes, that is just what I mean to do; and, girls, please help me. We have had such nice times together, so much fun, let us work together now."

"What shall we do?" inquired Alice, the practical.

"Start a club for working girls," replied Grace, seriously. "I have been thinking of it for some time, and after the talk we heard this morning I am going to try."

"How?" "When?" "Where?" cried as many voices.

"Silence! Let Grace appoint a time and place for meeting, and then we can consider ways and means. The boat is in, and I cannot sail back and forth indefinitely, discussing philanthropy," exclaimed May.

Somehow, in spite of May's nonsense, she always organized and made possible the plans of the more serious Grace.

"Good by," she called. "Remember, at my house tomorrow afternoon at three." Then, taking Grace's arm, she said, anxiously: "Grace, what do you mean, anyway? Is it a joke, or are you going to abandon your former vicious companions (myself included), and join the more virtuous classes of society?"

The girls, in spite of, or rather because of, the difference in their dispositions, were devoted to each other. In school they were called "the kite and the string." Grace served as a balance to May's flightiness, and then, as Gladys Johnson said, "Grace would be too serious a dose taken without May's vitality and enthusiasm."

The result of the talk on the way home was an unwonted quietness on the part of May, and a bright, hopeful expression on Grace's usually solemn face.

The next afternoon nine girls assembled in Mrs. Stary's handsome parlors. After a few minutes spent in practicing the last college song, and feeding that pampered animal, May's pug dog, Punch, with chocolate drops, the meeting quieted down.

From a slip of paper, carried for greater safety in her bonbonnière, May read as follows:

"The object of this meeting is to determine how, when, and where we can best help working girls of our own ages. When we say help, we mean making their bodies stronger, their minds brighter, and their souls purer. An eminent philanthropist [with a sly glance at Grace] suggests, in answer to the first question, 'How?' that each girl here present shall pledge herself to find a girl who earns her living, and invite her to join our club. That the girls thus invited shall not be patronized, but liked by all. That is, it shall be the duty of the nine charter members of this society to cultivate a feeling of personal interest in, and affection for, the associate members, and that the expression of these feelings be the object for which we shall work. In answer to the next question, 'When?' circumstances, that is, working hours, decide that it must be eight o'clock in the evening, and on Monday, because," here May abandoned her notes, and spoke extemporaneously, "you know, girls, what a blue day Monday always was in school, and how long the week looked from that end of it. 'Where?'" May's face flushed as she waved her pretty hands around. "Here, mother says. You know, girls, mother is so good. She says all the pictures and the pretty things will give the girls pleasure, and she is perfectly willing that we have the parlors for our club one evening every week."

Gladys looked perplexed. "Wouldn't it be better to meet in some hall or church?" she asked.

"No," said Grace, decidedly. "I thought it would at first, but here we have this beautiful room. We always like to have our meetings here, and I suppose girls are a great deal alike, if they do earn their living. Then there is the piano, and, again, no one can object to our coming to Mrs. Stary's, and there might be some opposition from our friends if we chose a public place, and"—

May interrupted with: "How would you like some one to invite you to visit her in the church because her home was too good for you? If we are going to take hold of these girls with tongs, they will slip off, just like coal or sugar. Haven't you in sheer desperation had to use your fingers with both?"

Gladys said slowly: "I believe you are right, May. I never thought of it in that light before. 'Put yourself in her place.' Say!" — with sudden inspiration — "let us take that for our motto!"

Janey Gray added softly: "And, 'What

would Jesus Christ do if He were in my place? Let us have the two."

It was not hard to find nine girls to join the club; in fact, May said it seemed that they were waiting to be asked.

The girl whom Madame Bradshaw employed to carry home the lovely gowns that Gladys wore, became the first member. The little hair-dresser who once a month shampooed May's golden curls, cried for joy that beautiful Miss Stary should actually invite her to pass one evening every week in her lovely home. Grace's friend worked in a laundry. One girl sold candy in a store frequented by the nine, and another was learning the upholsterer's trade where Janey's fancy work was mounted. So, naturally, just where the lives touched, the work was done.

I suppose some might smile at the methods employed, they were so truly girlish. May played on the violin, and taught the girls new songs. Grace, who was an excellent elocutionist, recited and read, to their unbounded delight. Janey showed them how she made the roses on the table-scarf they admired so much, and often the evening passed as it does when any company of young girls are together, in social chat.

It was wonderful how all the girls improved. While the girl from the factory was learning harmony of color from Janey's embroidery, Janey was learning gratitude and contentment from her. The expression of Gladys' face became softer and sweeter, and May used her power of fascination more to bless than please.

One Monday, as the girls stood in the hall, saying "Good-night," the little upholsterer said: "I just live on Monday nights. I look forward to them all the week." "So do I," said the laundress, "and when anything goes wrong, I say, 'Never mind. There's the club to live for.'"

"Why," said Grace, somewhat shocked, "what do you mean?"

"I was always wishing I was dead before I came here. Everything was so ugly, and nobody cared."

May's little hand was slipped into the rough one near her. Impulsively it was taken and kissed, while the girl continued: "But now, I sing at my work." "So do I," cried nine happy voices.

The work did not end here. One evening the little hair-dresser approached May almost beseechingly. "Miss Stary," she said, "would you be willing that we should take another girl into our club? Her name is Kitty Dare. She is sick, and the doctor says she can't live long. She used to work in the factory, but she got so weak they discharged her. Her father drinks, and oh, Miss Stary, her home is awful! How did she know about our club? I told her, and some of the flowers you gave me I took to her, because she needed them more than I."

Impulsively May on the moment decided, and said: "Tell her to come next week."

I wish you could have seen her face when she came into the parlor, bright and fragrant with flowers. The music, reading, and social chat which followed were like fresh springs in the desert of her life.

The girls always sang a hymn before separating, and as Mrs. Stary passed through the hall one evening six months after the club was formed, she paused, arrested by the sweetness of the melody, and gazed upon the beautiful picture before her. Fifty girls were grouped about the piano. Gladys Johnson, with her strong, resolute face, was intent upon the notes before her, Grace was sharing her book with the laundress, May was leaning over the chair in which sat the wasted form of Kitty

Dare, and together the sweet young voices were singing, "Crown Him Lord of all." — *Woman's Journal*.

FLOWERS OF MAY

SUSIE E. KENNEDY.

The Bellwort

AMONG the many windings of a little stream which flows so near my cottage window that it talks to me all the day long, is a tiny spot of green which my imaginative little ones years ago named "Bellwort Isle." This bit of verdure in the midst of the stream is the sunny home of a dainty flower whose tiny bells are ever calling the worshipful nature-lover to prayer and praise.

This prettily formed blossom is so delicately tinted that one often wonders whether, in choosing its coloring, it favored the snows which were so late a memory, the green earth from which it sprang, or the golden sun whose rays are reflected by the surface of the near-by stream. As one lifts the dainty petals to examine both the upper and lower surfaces of this bit of fabric from nature's loom, the conclusion is reached that only a commingling of the three could have produced this unusual tint. Happy in the discovery of one of nature's secrets, we look about us, hoping that she may be persuaded to make another disclosure.

Meadow Rue

Between the river bank and the water's edge is a level strip where grow an almost innumerable variety of early flowers, and conspicuous among them, because much taller than any of its companions, are several plants of the graceful Meadow Rue. The foliage is so pretty that one would be almost willing to dispense with the cluster of white spray. The light green leaflets are from five to seven lobed, ternately compound, situated at the end of long, slender stalks, smooth and glossy.

These tall, delicate plants, scattered here and there along the river's edge, possess a more than ordinary interest for the lover of nature; but why this graceful plant, which is really one of the harbingers of our glorious summer-time, should have been given a name expressive of regret, is one of the mysteries with which Nature has nothing to do, as she, without doubt, has a way of distinguishing her children independently of any form of nomenclature.

Blue-eyed Grass

At the feet of the Meadow Rue, nestles a little beauty which has been more appropriately named. Hiding among the fresh growths at the riverside, disguising itself by narrow leaves so much like those of the swamp grasses that one begins to wonder which of them has suddenly developed so unnatural a flower, the Blue-eyed Grass lifts its eye to the sky in pretty thankfulness for its adorning, and also for the bit of gold which the sun has seen fit to bestow. I fancy that the coloring is not exactly that of the sky at summer-tide, but more like the darker shade which the stream sometimes takes on when cool winds are sweeping dark clouds across its surface. It is a dear little blossom, and one covets the privilege of placing a bunch of them at the belt; but the

tiny creatures so promptly resist such familiarity by closing their eyes and thereby hiding all their loveliness, that their companions are allowed to remain where nature placed them.

To be strictly honest, we must needs plead guilty to man's habit of misnaming even this beauty so appropriately called the Blue-eyed, for it is not so much as a distant relative of the grasses, but a cousin of the Iris.

Swamp Violet

Another bit of verdure in the midst of the stream is transformed into a veritable fragment of sky fallen to earth, so completely is it covered with the large Swamp Violet. And so we have named it Violet Island. Schuyler Mathews prefers the term purple in describing the color of this old-time favorite, and, indeed, one often wonders why certain flowers are put down in the books as such or such a color, when, if the same were applied to our gowns or ribbons, the veriest novice would declare it a misnomer. But, even so, we shall still designate our little island as a bit of sky; for who has not seen the sky many and many a time the exact shade of these common beauties, albeit the light blue wood violet more nearly corresponds with its usual hue?

However, we will not quarrel with the word by which men try to express their appreciation, so long as we are assured by Dame Nature herself that in the matter of coloring, as in name, she needs no designation; but, as a loving mother who knows each of her children without the appellation which the world requires, she recognizes in each that which causes each to be its own particular self.

Bluets

Schuyler Mathews has written so appreciatively of this tiny flower that it is a rare pleasure to copy his eulogy:

"Of all the dainty, tiny flowers which bloom in the late spring, the little bluets are perhaps the daintiest. What is satisfactory, too, about the flower is the fact that it does not shut up and wilt immediately after being picked. It is such an attractive little thing that W. Atlee Burpee, the horticulturist, has introduced it to the public as a cultivated garden flower. The flower is barely half an inch across; it is a simple-looking, four-rayed corolla, sometimes white, but oftener pale purplish blue, with a dainty spot of golden yellow around its eye. In Campton the roadsides and meadows are starred all over with little bunches of this dainty gem. From the middle of May to the end of June, the flower continues to bloom in sunshine and shadow; in fact, it grows everywhere except in the dark, wild forest. The flower was named for Dr. Houston, an English physician, who was interested in the flora of Mexico."

This little *Houstonia carulea*, which "grows everywhere," grows beside our quiet stream. In fact, the flora of this small portion of Nature's domain would not have been complete without it; neither would the acquaintanceship of any individual with her treasures. Every wild-flower lover keeps a heart shrine sacred to this dainty creation, the representative of the beauty of simplicity. The several interesting names by which it is called, suggest the repute in which it is held. In one locality, "Quaker Lady;" in another, "Smile of the Woods;" and

in many, "Innocents." Whatever appellation is given, it could not be spared from our streams, our meadows, our pastures, our roadsides. We learn to love it in the springtime of life, we enjoy it at noontide, we treasure it at evening.

These are but a few of the flowers which, through the sunny days of May, listen with me to the subdued melody of the stream which glides past my cottage window.

Greene, R. I.

BOYS AND GIRLS

THE MOTHERLESS CHICKS

A True Story

HENRIETTA LEE COULLING.

IT was on a dear old Southern plantation. Chickens were only raised for use in the house, and not for market; but as the family was large and the children liked fried chicken, there were a large number of hens.

In the spring, when the hens wanted to sit, it was sometimes difficult to get eggs enough for them all to hatch out broods of downy chicks.

There was one old yellow hen who was always trying to sit, and Aunt Frances, the cook, who also took charge of the poultry, did not like her because she thought the hen did not do her duty in the matter of laying.

The other hens did not like the yellow hen, and there were only two creatures in the barnyard who had anything to do with her. These were a rooster, who, as Aunt Frances said, was all legs, no meat, and no feathers, and whose awkward and ungainly strut made the children laugh, and a poor little dog whose leg had been broken and his tail half cut off by an unkind driver.

The hen, the rooster, and the dog were always together, and were happy when in each other's company. As the hen and the rooster stood side by side clucking to each other in their language, doggie would frisk and jump about them and wag his stump of a tail in delight.

At last Aunt Frances declared that, as the hen had been sitting for weeks upon a glass egg, which had been used as a nest egg, and on some round stones which the boys had put in the nest, she would put her upon real eggs.

When the thirteen little chickens at last appeared, and were running about bright and lively, the old hen, worn out with long sitting, died of exhaustion and left them orphans.

The rooster and the dog mourned for her, and every one spoke of how desolate they looked.

The children were much surprised when Aunt Frances came into the house saying: "Dat ole no-feathered, long-legged rooster done 'dopted dat yellor hen's chickens, and dat dog helpin' him."

Going out into the barnyard, they saw the rooster proudly strutting up and down followed by the entire brood.

When night came, the rooster spread his wings as he had seen the mother hen do, and the chicks crept under them and kept warm. Until the chickens were

nearly grown the rooster took care of them and the dog fought their battles.

Family cares caused the foster-father to grow thinner and more ungainly than ever, but there was not a chicken in all the thirteen who did not love him.

Oswego, N. Y.

THE TRAVELING DOLL

HELEN sat gazing out of the window. Her little white hands were clasped listlessly in her lap, and there was a decided droop to her mouth. Out of doors the sun was shining, and a bed of pansies under the window nodded blithely to her in a morning greeting. Her little kitten raced up and down the walk, chasing the dead leaves as the breeze blew them about in their last chance; but his little mistress never noticed him. Altogether "it is time something was happening," thought Aunt Mollie, as she came into the room.

"Why, Helen," she said brightly, "how tired you look this morning! What is the matter?"

A big tear rolled down Helen's cheek.

"I want to go out," she sobbed, "into the sunshine. I am so tired sitting here, and the doctor says I can't go out for a week yet."

"How very, very strange!" said Aunt Mollie, gravely. "I came across Ethel May this morning in the attic, and she told me the same thing. She assured me she was very tired of staying there, and longed to go into the world again. In fact, she said that, were it not that dolls were made with no crying apparatus, she would have been drowned in tears long ago."

Helen saw the little sparkle in Aunt Mollie's eyes that always came when she had some beautiful plan to propose.

"Yes," she said, with a little suppressed excitement in her voice. "Did she tell you where she wished to go?"

"No," said Aunt Mollie. "She simply expressed a desire to see the world. But I have a plan. Suppose we dress her in her best clothes, pack her trunk, and, when the doctor comes this morning, we will ask him if he knows a good boarding-place for her."

"Goody!" cried Helen, clapping her hands. "The very thing, Aunt Mollie. I have so many dolls I haven't played with her for a long time, and I suppose she is lonesome. A change would do her good, poor thing! Will you please bring her now?"

In a very few minutes Aunt Mollie and Helen were very busy over the wardrobe of the little traveler.

"I think," said Helen, "I will let her wear her blue dress with her coat and hat to match."

"That will be very pretty," said Aunt Mollie. "And suppose you put in this white party dress. I will run some fresh pink ribbons in it, and, with her pink stockings and shoes, she will look very nice."

"She had better take her golf cape," said Helen, "as the weather is growing cold."

They worked busily for a while, and, just as Ethel May was ready for her journey, the doctor appeared, and Helen eagerly laid the plan before him.

"Let me see," he said, pretending to think very deeply; "over on Pine Hill is a little girl I think would be glad to see her. She has broken her hip, and has to lie very still in bed."

"Oh, dear!" cried Helen, "please take her right over. Has she any dolls?"

"No," said the doctor. "But I am going there now, and I will take Ethel May with me."

Several days later the doctor brought Helen a little square envelope.

Helen opened it eagerly.

"Oh!" she cried. "A letter from Ethel May!"

"Dear little mamma," it began, "I have had a lovely time, with my little hostess, and she says I helped her bear the pain. While here I have met a little girl who admired me very much. Now she is sick and must go to the Children's Hospital in the city. The doctor thinks she will be less lonesome if I go too. May I go? Your loving daughter, Ethel May."

"Well," said the doctor, "shall I take Ethel May on another trip?"

"Yes, indeed!" cried Helen. "But, doctor, she must have her winter clothes. Wait, and I will get her furs."

So the doctor departed, with Ethel May's winter clothes; and soon she was on her way to the hospital.

One morning Helen saw the doctor coming up the walk, and rushed to meet him and learn the latest news from her traveling child.

"Ethel May," announced the doctor, "is homesick, and I have come to take you to her."

It did not take Helen many minutes to get ready to go with the doctor to the city, and soon they were in the hospital ward where lay the little sick girl who had come there with Ethel May.

They stopped before a bed by the window in which was the little patient the doctor had come to visit, and Ethel May. It did not take the little girls long to get acquainted, and the doctor left Helen with little Julia while he was busy elsewhere. One of the pleasant-faced nurses gave them a nice lunch; and then, under her care, Helen and Ethel May visited each child in the ward, and Helen was very sorry when the doctor came to take her home.

"I think," she said, "Ethel May's clothes are getting shabby, and I had better take her home for mamma and Aunt Mollie to make some new ones. The doctor can bring her back again when they are finished."

So Ethel May went with her mamma, but only for a visit; and then the doctor carried her to the hospital again.

That was several years ago; but Ethel May still travels from bed to bed, in the hospital, coming home twice a year for a new wardrobe, and a new wig (given by the doctor). And she has grown so accustomed to traveling that Helen says she knows just as long as she holds together Ethel May will insist on seeing the world.

— EMMA F. BUSH, in *S. S. Times*.

— *Didactic Mamma*: "Now, then, Charlie, don't you admire my new silk dress?" Charlie (with emphasis): "Yes, mamma." *Didactic Mamma*: "And all the silk is provided for us by a poor worm." Charlie: "Do you mean dad?" — *Illustrated Bits*.

OUR BOOK TABLE

METHODS OF INDUSTRIAL PEACE. By Nicholas Paine Gilman. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.60, net.

Professor Gilman has written the most comprehensive work to be found in our language on this subject of vital interest. It includes chapters on the combination of employers and of employees, collective bargaining, the incorporation of trade-unions, industrial war, conciliation, trade arbitration, and the New Zealand system of dealing with labor disputes. The general tone is one of impartial judgment on employers and workpeople, in the interests of the public. The treatment is concrete, numerous documents being given. The volume closes with chapters on the case for legal regulation, and the essential conditions of industrial peace. In the last chapter the author declares it as his opinion that "if the two great parties to labor conflicts will not come to a substantial agreement themselves, they must be sternly taken in hand by their superior, i. e., the general public, through its courts of law, and be made either to agree or to quit business; they must make way for other persons of a more reasonable disposition, or for government ownership." He expresses great faith in the essential reasonableness of American employers and workingmen, and still more confidence in the good sense of the public as the final tribunal. "I have no doubt," he says, "that public opinion will reach the point of attempting the policy of legal regulation of labor disputes, if employers and workingmen do not, in the next few years, greatly improve upon the record of the last few." The dedication is to Theodore Roosevelt, "in admiration of his maintenance of American principles in labor matters."

POLITICS AND RELIGION IN ANCIENT ISRAEL. An Introduction to the Study of the Old Testament. By Rev. J. C. Todd, Canon of St. Saviour's Cathedral, Natal. Macmillan & Co.: New York. Price, \$1.50.

"The problem before us at the present day," the author says, "is to restate the history in the light of modern research." He proceeds to do this, assuming as settled and generally accepted the main results of criticism. His principal object is to try and recover the connection in ancient Israel between politics and religion. He gives not strictly a history of Israel, but what he calls "a preliminary sketch, showing the main lines on which the reader ought to go in studying the Bible for himself." He insists that the divine name must be spelled Yahweh as a necessary preliminary to any clear idea of the religious development of the Israelitish people, as Jehovah, besides being entirely incorrect, introduces a whole train of thought—God as the moral Governor of the universe—entirely foreign to the earliest form of the Israelite religion.

THE MAKING OF ENGLISH. By Henry Bradley, Ph. D. The Macmillan Co.: New York. Price, \$1, net.

The author of this excellent volume writes with full knowledge of his theme, being one of the editors of the Oxford English Dictionary, and formerly president of the Philological Society. He writes it in order to give to educated readers unversed in philology some notion of the causes that have produced the excellences and defects of modern English as an instrument of expression, and to estimate the effect which the more remarkable changes in the language have had on its fitness as an instrument for the expression of thought. To this end he takes up, first, the making of English grammar; then considers what English owes to foreign tongues; next discusses word-making in English, and changes of meaning, with

a closing chapter on some makers of English, chief among whom he puts Tyndale, the principal author of our authorized version of the Scriptures, and William Shakespeare. He holds that the making of English grammar is now probably a finished process, and will remain for centuries very nearly what it is now. He grounds this belief partly on the spread of education, whose tendency is strongly conservative as regards grammar, partly because simplification of accidence has nearly attained its utmost conceivable limit, and the few further steps in this direction that remain possible would involve practical inconvenience. All students and teachers of the language will find this book very helpful and suggestive.

THE PEOPLE OF THE ABYSS. By Jack London. The Macmillan Co.: New York. Price, \$1.50, net.

Very much after the manner on which Prof. Wyckoff a few years ago showed us the life of the Workers, and Josiah Flynt exhibited the Tramp in his true inwardness, this other American, who has so un-American a name, gives us an intimate first-hand view, from real experiences, of the lowest depths of East London. Nearly eighty illustrations from photographs help to give verisimilitude to the scenes depicted. It may well be supposed that it is not altogether pleasant reading to any one with human sympathies. The hopeless misery, the unmitigated, helpless wretchedness, the hollow, haggard faces, the hunger and despair, the sin and vice and crime—how can one contemplate it long, as drawn out on these pages, and ever smile again? There is so little that can be done, it would seem, to help it. It is an insoluble problem, at least by private resources. But the author thinks—and doubtless he is right—that more might be done by the Government. He says: "For the English, so far as manhood and womanhood and health and happiness go, I see a broad and smiling future. But for a good deal of the political machinery, which at present mismanages for them, I see nothing else than the scrap-heap." He questions if civilization has bettered the lot of the average man, and lays the blame at the door of mismanagement. Society must be reorganized, he says, and a capable management put at the head. "The political machine known as the British Empire is running down, losing momentum every day foundering on the hands of this incapable management; it has grossly and criminally mismanaged; it is inevitable that it shall be swept away." But how it shall be done, and what shall be put in its place?—Ah! that is another question, on which Mr. Jack London, unhappily, gives us no light. It is very easy to criticize. It is very hard to institute, or even mark out, a practicable reform. Far greater minds and far warmer Christian hearts than this author's have failed when confronted by this task.

ESSAYS FOR THE DAY. By Theodore T. Munger. Houghton, Mifflin & Co.: Boston and New York. Price, \$1, net.

The author of "On the Threshold" has lately gathered some of the best results of his prolonged study of religion and literature into this new volume. The keynote of the book is given in the second essay, which is called "The Interplay of Christianity and Literature." A paper of much significance to church-goers is that on "The Church." There is also an illuminating study of Horace Bushnell, a striking commentary on "The Scarlet Letter," and a brief suggestive paper entitled "A Cock to Esculapius." Dr. Munger is one of the most benignant and honored figures in the field of American religious scholarship. For many years, as pastor of the United

Church on the Green at New Haven, he was a familiar and beloved figure to Yale men, and by his "On the Threshold," "The Freedom of Faith," and the "Life of Horace Bushnell," he has made himself known to readers of all ages.

PICTURES FROM PILGRIM'S PROGRESS. By Charles H. Spurgeon. F. H. Ravell Co.: New York. Price, \$1, net.

A prefatory note by Thomas Spurgeon, the son, explains how these addresses, given probably by the great preacher at his Monday evening prayer-meetings, were unexpectedly discovered, and after duly appearing in the *Sword and Trowel*, now are sent forth in a book. They consist of large extracts from Bunyan, with plentiful free comment by Spurgeon on the various principal scenes in the great allegory, beginning with Pliable and closing with Christiansa at the Gate and the River. Many will enjoy these practical directions about the Christian life.

YOUNG EXPLORERS OF THE AMAZON; OR, AMERICAN BOYS IN BRAZIL. By Edward Stratemeyer. Lee & Shepard: Boston. Price, \$1.25.

This is the fourth volume of the "Pan-American series." In the previous books of this interesting and up-to-date series, Mr. Stratemeyer, the most widely read of all living writers for the young, took five bright youths and their tutor through Venezuela, Cuba, Porto Rico, and other islands of the West Indies, and Central America, and the Isthmian Canal route. They now go to the great country of Brazil, landing at Rio de Janeiro, and visiting the principal cities along the coast. From Bahia they journey up the mighty Amazon, noting the rubber and other industries, and going out at times into the trackless forest in pursuit of the unlimited game afforded by this region. There is plenty of adventure on these pages, and no little information is sprinkled along. It is extremely easy reading, and will do no one any harm.

BY THE GOOD SAINTE ANNE. A Story of Modern Quebec. By Anna Chapin Ray. Little, Brown & Co.: Boston. Price, \$1.50.

A charming summer novel, abounding in bright conversation and filled with plentiful local color. For those who have visited, or who intend to visit, Quebec, nothing could be more suitable as a traveling companion. A wide-awake American girl, a Catholic Canadian, a Protestant Canadian, and a thoroughly British young

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man, are the principal characters. There is much of love-making as well as some genuine Platonic friendship developed, and Britain and the United States finally join hands.

BABY PATHFINDER TO THE BIRDS. By Harriet E. Richards and Emma G. Cummings. W. A. Butterfield, Publisher: 59 Bromfield St., Boston. Price, paper, 30 cents; leather, 50 cents, net.

This dainty little pocket guide to bird identification is just the thing for beginners in bird study and for busy people. It describes one hundred and ten of the land birds of New England, is printed in clear type on thin paper, and illustrated by pen-and-ink drawings. The birds are grouped in families, prefaced by a descriptive paragraph of family characteristics; then follows a concise description of each member that is commonly a resident, a visitor, or a migrant in Massachusetts. Alternate pages are left blank for personal notes. The little book may be obtained of stationers and booksellers, or of Miss Richards, 36 Longwood Ave., Brookline.

Magazines

— The *Atlantic Monthly* for May has, among its more solid articles, "The Diplomatic Contest for the Mississippi Valley," "The Work of the Woman's Club," "The Year in France," "An Hour with Our Prejudices," and "Letters of John Ruskin." There are some very good stories and a continuation of Col. Higginson's "Reminiscences," as well as of Robert Herrick's novel, "The Common Lot." (Houghton, Mifflin & Co.: Boston.)

— *Lippincott's* for May contains "Figs from Thistles," by Frederic Reddick, seven short stories, five poems, "Some Roman Contrasts," by Maud Howe, and "What Man is to a Bird," by Dr. Charles C. Abbott. (J. B. Lippincott Company: Philadelphia, Pa.)

— The *May Scribner* presents an article on "The Yellowstone National Park," very handsomely illustrated in color by Dwight L. Elmendorf. Albert Bigelow Paine writes well on "The Eagles of the Harbor," meaning the tugboats. Capt. Mahan continues his sketches of "The War of 1812." The fiction is of a high order, as usual. (Charles Scribner's Sons: New York.)

— The special features of the *American Monthly Review of Reviews* for May are a character sketch of Vereshchagin, the Russian painter of war scenes, who went down with his friend, Admiral Makaroff, on the ill-fated Russian battleship, "Petrovavlovsk," with reproductions of some of his most famous paintings; a brief sketch (with portrait) of Admiral Togo, Japan's great sea-fighter, from Japanese sources; an illustrated article by Hudson Maxim on "Torpedoes and Torpedo Warfare;" a comprehensive treatment of the great World's Fair at St. Louis, by William F. Saunders, with a de-

scription of the art exhibit by Halsey C. Ives; several articles on the war in the far East — "Climatic Features of the Field of the War," by Frank Waldo, "Japanese Opinion on America's Attitude," "The Effect of the War on the Internal Affairs of Russia," and "What the People Read in Japan;" an account of the recent victory for municipal ownership in Chicago, by Victor S. Yarros; and a forecast of the great conventions and other gatherings of the year. (Review of Reviews Company: 13 Astor Place, New York.)

— "On the Lackawanna" is a charmingly illustrated article in the *Methodist Magazine* and *Review* for May, inculcating the study of nature in her fairest moods. A paper on "The Rainless Valleys of Peru," with its scenic and other attractions, is well illustrated, as is also a study of John Mackenzie, missionary and statesman of South Africa. An excellent portrait is given of Lady Aberdeen, and the sketch of her philanthropic work is pleasant reading. Short and serial stories, with the usual departments of "Current Topics and Events," "Religious Intelligence," etc., make up an excellent number. (William Briggs: Toronto.)

— In the *Humiletic Review* for May Prof. George William Knox, of Union Theological Seminary, pays his respects to August Sabatier's great book on the "Religions of Authority," which we recently reviewed at some length. He gives it hearty approval for "clearness of exposition, brilliancy of style, and persuasiveness of argumentation." "The book in its main contentions," he says, "does not break a new road, but gives reasons for positions already held by the majority of thoughtful men." Other writers in this number are President Faunce of Brown, Prof. F. G. Peabody, and Eugene Parsons. (Funk & Wagnalls Co.: New York.)

Books

Books are of many classes and styles, but one of the most popular and improving kinds of literary production has always been and still continues to be biography. Perhaps we may not go so far as did Emerson, who said, "There is properly no history, only biography," for things have their places as well as men, and science itself is but the history of things as moved upon by forces. If we may say so, biology is biography, and many a fascinating romance might be made out of the life-history of a snail or the loves of a mollusk. But while protoplasm may have a history, literature reaches its high-water mark in the biographies of immortal men, who were indeed made out of the dust of the earth originally, yet were never meant to stay in the dust, and, while they lived, gave glorious evidence of an indomitable purpose on their part to seek the stars. If there is no real history apart from biography, the best of biography is the biography of the best men. The lives of the great heroes of church history are epical memoirs inspiring to the noblest character-construction in all future time.

The author of a recent publication containing a number of essays makes bold to use the word "slangage." Some people seem to have an idea, seriously, that slangage is language. To be sure many of the slang phrases of today become the colloquialisms of tomorrow, and in some cases the approved literary expressions of the period following. There is, however, a distinction between slang and slang. Some of it is utterly indefensible, repugnant to all canons of good taste — and it is a pity that many of the books of the day soil their pages by its quotation from the street or the bar-room. Other colloquial forms of speech, characteristic turns of thought which reflect the business shrewdness, mechanical activity or educational lingo of the day, may properly find a memorial in the more serious books of the time. Many a slang term is a short-cut at expression. It saves the writer and reader the cumbrous

syllabification of the paraphrase or periphrasis. The shortest distance between two points in a speech or a book is sometimes a crisp, curt term, which has originated in the quick, nervous calls one to another of men of affairs.

A good book is a helpful friend. It informs the mind, clarifies the judgment, stimulates the imagination, steadies the moral purpose, and reanimates jaded souls with new courage and hope for life. A bad book is a hurtful foe. It misdirects the mind, fills the imagination with distorted or disgusting fancies, confounds the judgment, poisons the sensibilities, and dissipates the best energies of life. Choose, therefore, your books with as sedulous a care and as circumspect a scrutiny as you would employ in selecting your friends. Give hearty entertainment to all good thoughts and writings, but shun the tempting, false-speaking, or unclean book as you would fly from a treacherous assassin or a loathsome leper with death in his touch. Beware! For the literatures you learn to like will either make or undo you.

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THE SUNDAY SCHOOL

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Second Quarter Lesson VIII

SUNDAY, MAY 22, 1904.

MARK 10: 35-45.

JESUS TEACHES HUMILITY

I Preliminary

1. GOLDEN TEXT: "For even the Son of Man came not to be ministered unto, but to minister." — Mark 10: 45.

2. DATE: A. D. 30, March.

3. PLACE: Perea.

4. PARALLEL NARRATIVE: Matt. 20: 17-28; Luke 18: 31-34.

5. HOME READINGS: Monday — Mark 10: 35-45. Tuesday — Matt. 18: 1-11. Wednesday — Luke 14: 1-11. Thursday — Rom. 12: 1-13. Friday — 1 Pet. 5: 1-11. Saturday — John 13: 1-17. Sunday — Phil. 2: 1-11.

II Introductory

From the little town of Ephraim, to which for a brief season He had prudentially retired, our Lord started with His disciples on His final journey to Jerusalem. He knew well that He was going to His death, and as He walked in advance of His followers and the accompanying throng of Passover pilgrims with a resolute step and a manner which evinced His readiness to meet the great crisis of His career, they were astonished and half afraid. Again He called the Twelve, and outlined to them for the third time in detail His approaching fate; but so preoccupied were they with romantic hopes, so "giddy with the sparkling wine of a vain expectation," so sure that "the kingdom of God should immediately appear" (Luke 19: 11), that they did not realize the meaning of the prediction; and so soon forgot it that, very shortly after, James and John (with their mother Salome as their advocate) gained the private ear of Jesus and begged a strangely selfish and ill-timed favor — that they might sit, the one on His right hand, and the other on His left, in His kingdom. Jesus did not upbraid them, did not even hint that the places they craved would be filled by two thieves on the day of His uplifting. "Their imaginations were haunted by twelve thrones; His thoughts were of three crosses. They dreamt of earthly crowns; He told them of a cup of bitterness and a baptism of blood" (Farrar). Could they drink of His cup, He asked, and be baptized with His baptism? They knew not what the terms meant, but they were ready to submit to every condition, however difficult, which their ambitious request involved, and they boldly replied, "We are able." Jesus did not attempt to undeceive them, or explain His words; He simply assured them that they should share His cup and His baptism, but that the places they sought were not to be arbitrarily conferred; they should receive them for whom they were prepared by the Father.

The plot of the two naturally angered the ten. The old rivalries were again excited. Jesus at once summoned them around Him, and, speaking with the calmness and solemnity of one who was shortly to meet death, repeated the old lesson of exaltation by humility. The

fleeting, shadowy authority of this world played the part of petty tyrant, and lorded it over its fellows; not so would it be in His kingdom. The highest there would be the lowliest; the lord of all the servant of all. Even as He, their Master, came, not to insist upon His prerogatives, or to require their personal ministrations, but to spend His life in the humblest services, and yield it up at last as "a ransom for many."

III Expository

35. James and John. — According to Matthew, their mother Salome spoke for them. They probably requested her (she was probably a sister of Mary, the mother of Jesus) to plead the case. Do for us whatsoever we shall desire (R. V., "ask of thee"). — They would like to have their wish granted before specifying it. Strange that when our Lord was thinking only of His atoning sufferings, His most intimate friends should be plotting for precedence in a Utopian kingdom!

36, 37. What would ye? — They must define their wish. Our Lord, of course, knew it perfectly, but it must be disclosed, brought into the arena of speech, before He would meet it. Grant unto us that we may sit, etc. — They wanted the chief posts of honor and authority in that kingdom which they had fashioned for themselves — a thoroughly selfish, irreverent, presumptuous request, betraying, too, a culpable ignorance of the real nature of the Messianic reign. It was not surprising, however, that the two greatest zealots should turn out to be the most ambitious of the little band; that they who desired to call down fire from heaven to consume their foes, should be quite as willing to ask from heaven a favor which would degrade their friends. How utterly lost upon them were our Lord's teachings upon humility, and our Lord's life itself! Their foolish dreams were soon dissipated. A few months passed, and Pentecost baptized them with a different spirit.

38. Ye know not what ye ask. — They probably remembered it a week or two later when they saw two thieves hung up, the one on the right and the other on the left of Him over whose head was the title, "Jesus of Nazareth, King of the Jews." With the vision of suffering and crucifixion before Him, the details of which He had just revealed to His disciples, our Lord had reason to expect sympathy; but here were James and John concerned only for their own selfish advancement. He did not chide them, however. Can ye drink? — R. V., "Are ye able to drink?" The cup — frequently used in the Old Testament to designate the providential lot or portion assigned any one, whether joyful or sorrowful. The "cup" to which our Lord here refers was "the cup with the bitter potion in it, the bitter death potion, which He ultimately drained" (Morison). Be baptized with the baptism — "a baptism of blood" (Alford). Others interpret it differently: "Are ye able and fit to be dipped or drenched in those deep waters of affliction, pains, and miseries, in which I must shortly be drenched?"

There was never wedge of gold that did not first pass through the fire; there was never pure grain that did not undergo the fall. In vain shall we dream of our immediate passage from the pleasures and jollity of earth to the glory of heaven. Let who will hope to walk upon roses and violets to the throne of heaven; O Saviour, let us trace Thee by the track of Thy blood, and by Thy red steps follow Thee to Thine eternal rest and happiness! (Bishop Hall.)

39. We can (R. V., "We are able.") —

Doubtless they were honest in their answer, and really felt, in their covetous grasping for honors and attachment to their Master, that they could encounter any peril however formidable; and yet, when the testing hour came, they, with the rest, forsook Him and fled. Ye shall indeed drink of the cup (R. V., "the cup that I drink ye shall drink"). — James was the first martyr in the apostolic band; and John ended a lifelong martyrdom at the end of the century; both shared the "cup" and "baptism" of their Lord as far as was possible to them.

40. Not mine to give — that is, arbitrarily, or at the request of anybody, or as a mark of favor. Bruce paraphrases the passage as follows: "I can say to any one, 'Come, drink of my cup,' for there is no risk of mischief arising out of favoritism in that direction. But there My favors must end. I cannot say to any one, as I please, 'Come, sit beside Me on a throne,' for each man must get the place prepared for him, and for which he is prepared." It shall be given to them — R. V., "It is for them."

Yes, they were dear believers and blessed men, in spite of this unworthy ambition, and their Lord knew it; and perhaps the foresight of what they would have to pass through, and the courageous testimony He would yet receive from them, was the cause of that gentleness which we cannot but wonder at in His reproof (J. F. and B.).

41. The ten . . . began to be much displeased with (R. V., "began to be moved with indignation concerning") — naturally enough; and yet their displeasure was not excited so much at the ill-behavior of Christ's followers as that they tried by stealth to get what each craved for himself. Their indignation, therefore, was as culpable as the ambition of the two sons of Zebedee.

Doubtless it was a very unedifying scene which ensued; and it is very disappointing to witness such scenes where one might have looked to see brethren dwelling together in unity. But the society of Jesus was a real thing, not the imaginary creation of a romance writer; and in all real human societies, in

In an Old Trunk

Baby Finds a Bottle of Carbolic Acid and Drinks It

While the mother was unpacking an old trunk, a little 18 months old baby got hold of a bottle of carbolic acid while playing on the floor, and his stomach was so badly burned it was feared he would not live, for he could not eat ordinary foods. The mother says, in telling of the case:

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"I took him to Matamoras on a visit, and every place we went to stay to eat he called for Grape Nuts, and I would have to explain how he came to call for it, as it was his main food.

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happy homes, in the most select brotherhoods — scientific, literary, artistic — in Christian churches, there will arise tempests now and then. And let us be thankful that the Twelve, even by their folly, gave their Master an opportunity for uttering the sublime words here recorded, which shine down upon us out of the serene sky of the Gospel story like stars appearing through tempestuous clouds of human passion (Bruce).

42. They which are accounted to rule. — He draws a comparison here with secular princes, those who are recognized as holding chief places. Exercise lordship (R. V., "lord it") — an oppressive, tyrannical rule over those below them.

43, 44. So shall it not be among you (R. V., "It is not so among you"). — The kingdom is differently constituted from earthly kingdoms, and the disciples would make a serious mistake if they derived their ideas from the latter. Whosoever will be great (R. V., "would become great") — those aspiring to take the lead, and there must be leaders and orders. Shall be your minister — literally, "deacon," or "table-server;" generally, "servant." Office in the church is service. Chiefest — R. V., "first among you." Servant of all — bond-servant, or slave of all. "The width of the ministry determines the degree of the majesty" (Morison). "If any would be great, let him be the greatest servant" (Whedon).

45. For even — R. V., "For verily." The Son of man. — And surely His followers would not seek what He declined to seek for Himself. Came not to be ministered unto, etc. — All His teaching, journeying, wonder-working, planning, were not for Himself, but for others. He never solicited attentions or honors for Himself, though claiming to be the Christ, the Son of the Living God. Give his life a ransom for many. — The "many" were held in the thrall of sin and of death. Justice condemned them. In surrendering His life as a ransom-price for their deliverance, our Lord enforced the principle of service as the true path to exaltation, in the strongest possible way. "Wherefore also God hath highly exalted Him, and given Him a name which is above every other name, etc.

This passage affirms that our Lord's death was vicarious; by His death as a ransom-price the "many" are to be redeemed from the guilt and power of sin. As soon as the disciples could bear it, they were taught this central truth of the Gospel, to which they gave such prominence after the Holy Ghost came upon them. This tender rebuke of their ambition bases the cardinal grace of humility upon the cardinal doctrine of the Atonement (Schaff).

IV Illustrative

1. Christ's answer is not for these seekers of office only, nor for place-hunters in our day only, but for all men who would think of being Christians for a compensation, in whatever form we give that compensation shape — in a secular civilization, in public prosperity, in agreeable society, in our neighbor's confidence, votes, trade, esteem, or in personal happiness. He says, You may drink of My cup, which will often be bitter; you may be baptized with My baptism, which may be one of fire and blood; but you are not to think of honors and rewards. Those are all of so different a sort, and are to come in ways so different from those you dream of now, that if I were to tell you what they are, you would only marvel and doubt. Wait! Think nothing about sitting on My right hand or My left. Follow on in My path. Do all the daily work of a disciple. Be concerned about your service and sacrifice, not about the recompense (Bishop Huntington).

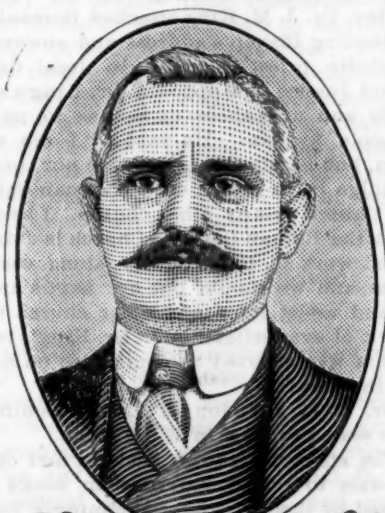
2. Many a bold, ambitious prayer, even for spiritual blessing, is offered up by peti-

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Swamp-Root is the Most Perfect Healer and Natural Aid to the Kidneys, Liver and Bladder Ever Discovered

Swamp-Root Saved My Life

I received promptly the sample bottle of your great kidney remedy, Swamp-Root. I had an awful pain in my back, over the



MR. T. S. APKER.

kidneys, and had to urinate from four to seven times a night, often with smarting and burning. Brick-dust would settle in the urine. I lost twenty pounds in two weeks, and thought I would soon die. I took the first dose of your Swamp-Root in the evening at bedtime, and was very much surprised. I had to urinate but once that night, and the second night I did not get up until morning. I have used three bottles of Swamp-Root, and today am as well as ever. I am a farmer and am working every day and weighed 190 pounds — the same that I weighed before I was taken sick.

Gratefully yours,
Sec. F. A. & I. U. 504. T. S. APKER,
April 9, 1903. Marsh Hill, Pa.

There comes a time to both men and women when sickness and poor health bring anxiety and trouble hard to bear. Disappointment seems to follow every effort of physicians in our behalf, and remedies we try have little or no effect. In many such cases serious mistakes are made in doctoring and not knowing what the disease is or what makes us sick. Kind nature warns us by certain symptoms which are unmistakable evidence of danger, such as too frequent desire to urinate, scanty supply, scalding, irritation, pain or dull ache in the back — they tell us in silence that our kidneys need doctoring. If

neglected now, the disease advances until the face looks pale or sallow, puffy or dark circles under the eyes, feet swell, and sometimes the heart acts badly.

There is comfort in knowing that Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, fulfills every wish in quickly relieving such troubles. It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. In taking this wonderful new discovery, Swamp-Root, you afford natural help to Nature, for Swamp Root is the most perfect healer and gentle aid to the kidneys that has ever been discovered.

Swamp-Root a Blessing to Women

My kidneys and bladder gave me great trouble for over two months and I suffered untold



MRS. E. AUSTIN.

misery. I became weak, emaciated, and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water very often night and day. After I had used a sample bottle of Dr. Kilmer's Swamp-Root, sent me on my request, I experienced relief, and I immediately bought of my druggist two large bottles and continued taking it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any bad symptoms whatever. Swamp-Root has proved a blessing to me.

Gratefully yours,

Mrs. E. Austin.
19 Nassau St., Brooklyn, N. Y.

To Prove what SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, will Do for YOU, Every Reader of ZION'S HERALD may Have a Sample Bottle FREE by Mail.

NOTICE — If you are sick, or "feel badly," write at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book telling all about it and containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in Boston ZION'S HERALD.

Swamp-Root is pleasant to take, and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

tioners who have no idea what the answer would involve, and if they had, would wish their prayer unanswered. Crude Christians ask, e. g., to be made holy. But do they know what doubts, temptations, and sore trials of all kinds, go to the making of great saints? Others long for a full assurance of God's love; desire to be perfectly per-

suaded of their election. Are they willing to be deprived of the sunshine of prosperity, that in the dark night of sorrow they may see heaven's stars? Ah me! how few do know what they ask! How much all need to be taught to pray for right things with an intelligent mind and in a right spirit (Bruce — "Training of the Twelve").

General Conference

Continued from page 589

lieved a colored man was needed in the episcopal office.

Dr. Elliott was opposed in his argument by a layman, Mr. Charles P. McClelland, of the New York East Conference, who said that he could speak freely on either side of the question, because he was not an episcopal possibility, being a layman! He thought that the suggestion of a colored Bishop was a contribution to the perplexity of the negro problem, and did not believe that the Conference needed any instruction on the point involved from the committee on Episcopacy. The motion was laid on the table.

Friday, May 6

[By telegraph.]

Bishop Foss presided.

Greetings were ordered sent to Bishop Bowman.

An effort was made to redistrict General Conference groupings of Annual Conferences. A long discussion followed. The proposition was finally referred to the committee on Boundaries.

There was a great scene when Bishop Merrill read application for retirement, reviewing his ministry, expressing submission to the inevitable, maintaining absolute composure while he read a paper a half-hour in length, which produced a tremendous impression. Hundreds wept. The entire audience arose and gave the Chautauqua salute amid overwhelming emotion. No such scene has been witnessed for many years in any General Conference. The paper, a noble, wise and memorable document, was referred to the committee on Episcopacy.

A notable missionary exhibit in the Chamber of Commerce building opened in the afternoon, Dr. Stuntz making a strong address on the Philippines.

The pentecostal meetings are crowded each afternoon.

Great anniversary of Sunday School Union at night, Dr. Neely presiding, with Rev. Dr. C. C. Jacobs, Rev. Dr. A. P. George and F. W. Rindge as speakers.

Saturday, May 7

Bishop Mallalieu presided.

Rev. Dr. H. C. Clippinger, of Indiana, attacked the *Daily Advocate* for publishing advertisement of individual communion cups. His resolution forbidding was overwhelmingly tabled. Drs. C. W. Smith and F. M. Bristol are quoted in local dailies as ready to advocate in due time right of local church to determine whether to use individual cups.

The effort to get immediate action on the proposition to elect stewards by the congregation failed.

Much time was occupied in determining which committee should consider memorials on amusement question. It was finally ordered that all be sent to State of Church committee.

Dr. R. J. Cooke's motion to revise the sacramental ritual in interest of greater clearness was referred to Revisals committee.

Dr. J. W. E. Bowen, of Atlanta, presented resolution upon President McKinley, recommending that "the committee on Memorials appointed by this body be requested to prepare a tribute to the precious memory of our distinguished layman." The resolution was adopted by a standing vote, and the congregation sang "Nearer, My God, to Thee," President McKinley's favorite hymn.

The claims and interests of superannuates received special attention.

Rev. Dr. C. S. Nutter's motion authoriz-

ing stewards to determine use or non-use of individual cups, referred to State of Church committee.

The distribution of Munhall's magazine, with renewed attacks on Drs. Bowne, Day, McDowell, and others, by name, awakens indignation. The committee on Education take vigorous hold on the situation, Rev. Dr. J. R. Day, Dr. C. J. Little and others speaking with indignant earnestness.

Sunday, May 8

Scores of pulpits of various denominations for miles in every direction were occupied by delegates.

Monday, May 9

Bishop Fowler presided.

The reception to fraternal delegates occurs Tuesday morning.

Rev. Dr. J. M. King attacked Romanism, defending Bishop's address and answering Catholic priest's article in local daily. Chief Justice Lore opposed Dr. King's attitude and utterances except as to public schools system. He said: "I am with him, but I believe this no place nor time to indulge in an attack on the Roman Catholic Church or any other church. I believe that the Roman Catholic Church is doing a great work in this country along certain lines, and we should put our hands under it and assist it or any other church in a work of evangelization." Dr. King's resolution was referred to committee on State of the Church.

Dr. C. C. Bragdon of Lasell Seminary was seated in place of E. H. Dunn.

The effort to require Bishops and other officials to report royalties on books received by them was overwhelmingly voted down as a species of impertinence.

Judge Sibley made a strong address in favor of a new and broader statement of the divorce question, urging that no single Scripture contains the whole rule on the subject. The resolutions of Dr. Neely instituting inquiry as to the expediency and constitutionality of districting Bishops was referred to committees on Episcopacy and Judiciary.

Dr. Buckley's lecture on Dowdism and kindred delusions, in the evening, was heard by three thousand people.

New England Delegates on Committees

Episcopacy — F. L. Hayward, R. B. Stover, W. F. Berry, H. A. Duncan, C. F. Rice, C. R. Magee, W. I. Ward, R. F. Raymond, F. W. Lewis, Frank Plumley.

Itinerancy — D. B. Dow, W. S. Lewin, B. C. Wentworth, J. W. Church, S. F. Upham, C. C. Bragdon, S. O. Benton, J. H. Reed, C. S. Nutter, Frank Plumley.

Boundaries — F. L. Hayward, R. B. Stover, B. C. Wentworth, J. W. Church, C. F. Rice, C. C. Bragdon, W. I. Ward, H. A. Fifield, F. W. Lewis, Mary B. Webb.

Revisals — D. B. Dow, W. S. Lewin, W. F. Berry, H. A. Duncan, C. F. Rice, F. A. Rich, J. I. Bartholomew, J. H. Reed, C. S. Nutter, Frank Plumley.

Temporal Economy — F. L. Hayward, R. B. Stover, W. G. Richardson, Gertrude Durrell, S. O. Benton, Costello Lippitt, B. C. Wentworth, H. A. Duncan, F. W. Lewis, Mary B. Webb.

State of the Church — F. L. Hayward, R. B. Stover, W. F. Berry, J. W. Church, L. B. Bates, F. A. Rich, A. J. Coultas, R. F. Raymond, C. S. Nutter, Frank Plumley.

Temperance — D. B. Dow, W. S. Lewin, B. C. Wentworth, J. W. Church, J. M. Leonard, H. D. Degen, J. I. Bartholomew, J. H. Reed, C. S. Nutter, Mary B. Webb.

Book Concern — D. B. Dow, W. S. Lewin,

W. F. Berry, H. A. Duncan, L. B. Bates, R. C. Parker, A. J. Coultas, H. A. Fifield, F. W. Lewis, Frank Plumley.

Sunday School Union and Tract Society — D. B. Dow, W. S. Lewin, W. F. Berry, J. W. Church, J. M. Leonard, Gertrude Durrell, W. I. Ward, Costello Lippitt, F. W. Lewis, Frank Plumley.

Church Extension — F. L. Hayward, R. B. Stover, B. C. Wentworth, H. A. Duncan, S. F. Upham, R. C. Parker, J. I. Bartholomew, R. F. Raymond, C. S. Nutter, Frank Plumley.

Epworth League — D. B. Dow, W. S. Lewin, W. F. Berry, H. A. Duncan, W. G. Richardson, R. C. Parker, A. J. Coultas, H. A. Fifield, F. W. Lewis, Mary B. Webb.

Missions — F. L. Hayward, R. B. Stover, B. C. Wentworth, J. W. Church, E. M. Taylor, F. A. Rich, S. O. Benton, Costello Lippitt, F. W. Lewis, Mary B. Webb.

Education — D. B. Dow, W. S. Lewin, W. F. Berry, H. A. Duncan, E. M. Taylor, C. R. Magee, W. I. Ward, R. F. Raymond, C. S. Nutter, Mary B. Webb.

Freedmen's Aid and Southern Education — F. L. Hayward, R. B. Stover, B. C. Wentworth, J. W. Church, E. M. Taylor, H. D. Degen, S. O. Benton, J. H. Reed, C. S. Nutter, Mary B. Webb.

[The New Hampshire delegates were not assigned on the printed list received.]

The Satiated Age

From an Open Letter in the April Century.

CLERGYMEN in great numbers remark in these days upon the difficulty of interesting audiences, much more of drawing audiences. In New York a late census indicates the sparse ratio of population attending divine worship both in Roman Catholic and in Protestant churches. Re-

NECESSARY

People may Go without Food for Days, but Not without Sleep

Fasters have gone without food for many days at a time, but no one can go without sleep. "For a long time I have not been sleeping well, often lying awake for two or three hours during the night up to three weeks ago, but now I sleep sound every night and wake up refreshed and vigorous," says a California woman.

"Do you know why? It's because I used to drink coffee; but three weeks ago I cut off the coffee and began using Postum. Twice since then I have drank coffee and both times I passed a sleepless night, and so I am doubly convinced coffee caused the trouble and Postum removed it.

"My brother has been in the habit of drinking coffee three times a day. He has been troubled with sour stomach, and I often would notice him getting soda from the can to relieve the distress in his stomach; lately, hardly a day passed without a dose of soda for relief.

"About two weeks ago he asked me for a cup of Postum — said he liked it well enough to give up coffee, and since then he has been drinking Postum three times a day, and says he has not once been troubled with sour stomach." Name given by Postum Co., Battle Creek, Mich.

Even after this lady's experience with coffee her brother did not suspect coffee was causing his sour stomach, but easily proved it.

Coffee is not suspected in thousands of cases just like this, but it's easily proved. A ten days' trial works wonders, and of course "there's a reason."

Look in each package for the famous little book, "The Road to Wellville."

ligion is no less fundamental or needful, but the attention of people seems harder to gain. Serenation and advertisement attempt the problem, but the desired results do not seem to follow. Strange and far-away subjects do not startle the people, and many clergymen droop in enthusiasm and take on pessimistic views. The same cry goes up from the theatrical managers along Broadway, who decry the small audiences and the lack of appreciative response.

Newspapers by the million tell the world's news, coupled with fiction and philosophy, often of a high order, often exaggerated rubbish. Blazing head-lines no longer make readers shudder. Great accidents and foul murders seem no longer to stir them as of yore. It seems to be a satiated age, well fed, well instructed in matters as they go, but difficult to interest.

"Got to Give up Cant"

AT a Protestant Episcopal Diocesan Convention held in Trinity Church, this city, last week, Rev. Dr. W. S. Rainsford, rector of St. George's Church, New York, delivered an address upon city missions and the general work of the denomination. He spoke with great earnestness and virility, largely extemporaneously, saying, in part, according to the report in the *Boston Globe*:

"The forefront of the hottest battle today is in the great cities. If we win at all we must win there. If we don't win there we are lost. The great need there is men, men of the right sort, who understand the times and who have got religion; not money, but men. If you get men you get money. If the church is going to meet the needs of the 20th century in great cities certain things have got to be done.

"The community method is the way to work. Five men can do more working together than ten men apart. The wisdom of the church needs to change its views on this subject. Perhaps we need abler-headed bishops—I am not here tonight to discuss such details, but I am here to call your attention to certain principles, hoping that working along these lines better results may be accomplished.

"Every church should be a mission church. When a church loses the mission spirit it loses its savor. The Protestant Episcopal Church cannot afford to be a class church. People think we like the best of everything for ourselves. They think that if a dozen workmen should present themselves at a Protestant Episcopal church at 11 o'clock some Sunday morning they wouldn't be seated till after the second lesson, and then the sextons wouldn't know where to put them. And in this latter I think they are correct. Now you know this is not right.

"The chapel attached to the great church is wrong. It is second class in every way. Use the big church. Give the poor and hungry and dusty the best—the best preachers, the best music, if you believe in the power of the beautiful and the true to elevate.

"We are driving institutionalism too hard. Machinery will save no man's soul. We must have flesh-and-blood men and women. If we have not them there's no use in having parish houses.

"I have been twelve years in the universities. I believe we are getting better men into the ministry than we were ten years ago, but I believe the standard is still pitifully low. I see in the universities many fine, clean young fellows. They may not have had any unusual amount of change of heart, or have sat up many nights for their sins—many of the best men I know never have. But I tell you some of these are the men we want in our church.

"To know men we have got to give up cant. We go about acting as if we believed something we don't believe. People feel shut off from the clergy by an atmosphere of unreality. We talk down to the people too much. We are not better than you. Such an idea used to prevail, but it is as dead as Julius Caesar.

"The church has got to go more than it has ever been to the poor. We must not be a class church. The poor are the faithful friends man ever had; they are the most liberal givers, and the most reliable workers in the church; they haven't so many social engagements, and if they have them they put them off.

"The Protestant Episcopal Church is too respectable. If we don't go to the poor others will. The socialist is going, and he has his creed; we believe it is dangerous. The labor unionist is going, and he carries his creed; we believe it is one-sided. I have been twenty-six years in my ministry in this country, and I have heard bishops and other wise men talk, but they haven't known the poor people. I have never known one who went among the plain, poor people but came to have a higher respect and a greater love for them."

Decline in Card-Playing

From *Saturday Evening Post*.

CARDS seem to be going through much the same experience as drink. Time was when drink and cards were under the ban chiefly because they were thought to be wicked. But in spite of this widespread belief and crusades based upon it and prosecuted fervently, drink and cards grew in favor. Then came the commercial attack on drink. As soon as scores of the large employers and hundreds of smaller ones began to weed out the drinkers, the drinking habit began to decline—and will continue to decline.

The new attack upon cards is intellectual. Influential people who are intellectual, or are striving to be, or are striving to appear to be, are frowning upon cards as "absurd waste of time," as childish and wearisome and fit only for the empty-headed. As there is obvious sense in this criticism, and as public opinion is what the leaders make it, the card-playing mania which had possession of the women and the men a few years ago is abating with gratifying speed. It is a silly way to pass any part of an at best brief life.

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Cures Dyspepsia



Sweetens
the stomach.
Promotes
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Sold on its merits
for 60 years.

"WHAT USERS SAY:"

"Fifteen years ago I was a very sick man from indigestion; your Seltzer Aperient restored my health; when I have any symptoms now, I use it and help is always at hand."

"I was a constant sufferer from dyspepsia but since using Seltzer Aperient, 'don't know what dyspepsia is,' have had eight others use it."

50c. and \$1.00 at druggists or by mail from

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USE ALLEN'S FOOT-EASE

A powder to be shaken into the shoes. Your feet feel swollen, nervous and damp, and get tired easily. If you have aching feet, try Allen's Foot-Ease. It rests the feet, and makes new or tight shoes easy. Cures aching, swollen, sweating feet, blisters and callous spots. Relieves chilblains, corns and bunions of all pain, and gives rest and comfort. Try it today. Sold by all druggists, 25c. Don't accept any substitute. Trial package FREE. Address Allen S. Olmsted, Le Roy, N. Y.

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Safe boating and bathing. Sea and country combined. An ideal place for vacation on the beautiful South Shore. Two furnished houses to let for the season. Apply to

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You remember the maxim: "He who knows only one language knows none." In other words, the knowledge of a language requires a knowledge of languages.

This is equally true of so simple and commonplace an object as a Rocking Chair. To know only one type is to know nothing of the possibilities of luxury which lie in rocker construction. You must see other types. You must try a Mission Rocker before you can understand true rocker comfort.

Don't expect to gain any clues from a picture. A rocker is a sensitive production, and half an inch more or less at one of a dozen points will change the whole chair. If you care to test Rockers, we have an unusual exhibit of them just now.

Our entire stock is fresh, clean, and up-to-date. We do not handle the shop-worn, moth-eaten goods of sold-out bankrupt concerns.



Paine Furniture Co.

Rugs, Draperies and Furniture

48 CANAL ST., BOSTON

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Concord District

Lakeport.—By the kindness of Rev. G. W. Norris, who placed \$500 in the hands of this people, they have been enabled to so far finish the new chapel as to occupy it for all their services, free from debt. Several new-comers have added to their strength and numbers. All seem to be delighted with the new pastor, Rev. G. B. Goodrich.

Concord, Baker Memorial.—The people feared all the winter that they might lose their pastor, Rev. E. C. Strout, this spring, for he had several flattering invitations, but he finally decided to remain in Concord. A royal reception was tendered Mr. Strout and family in the chapel, which was very beautifully decorated. A large number welcomed back the pastor and pledged him their hearty co-operation. Mr. Strout is laying hold of the work with both hands, and success is crowning his efforts.

Whitefield had a glorious revival, which extended into the time of Conference. More than forty came to the altar for prayers. Rev. E. E. Reynolds is surely having "times of refreshing." May the interest spread all over the district and every charge catch the fire!

Laconia, First Church.—Rev. G. B. Goodrich is having an auspicious opening. A reception was tendered pastor and family in the vestry, and they are already feeling quite at home.

Gilford was delighted to extend a hearty welcome to Rev. J. H. Vincent and wife for a third year. One of the best congregations we have ever seen in this church greeted us on a week night for preaching service and quarterly conference.

Gilmanton has a student for a supply, Rev. W. F. Whitney, and the work opens well. A part of the money to repair the parsonage is already on hand.

Weirs.—Rev. G. W. Jones and wife returned to the Weirs for another year to enjoy the new parsonage which they worked so hard to build. The people are delighted to retain them. May their success continue! Several new persons have come into the society of late, adding to both numbers and strength.

Bristol.—The people were glad to welcome back for another year Rev. and Mrs. C. L. Collins. Everything indicates a bright future after the success of last year. This is one of our best churches, and the people think they have one of the best pastors.

Plymouth.—When Rev. J. R. T. Wolcott returned from Conference he found his son Robert very sick with a fever. Mr. and Mrs. Wolcott have the sympathy of their friends during these anxious days, and now all rejoice with them in the recovery of the young man. The work opens encouragingly and finances are well in hand for the year. We hear many pleasant things said about pastor and family.

Ashland.—The year opens with a bright outlook. Current expenses for the year are all accounted for. Rev. J. E. Sweet made 45 calls between the time of Conference closing and the next Saturday. A very pleasant reception was given pastor and wife, when many friends welcomed their return for another year.

Suncook.—In the absence of Rev. Roscoe Sanderson at the General Conference this church is looking after the interests of the society faithfully.

Tilton expresses excellent satisfaction with the new pastor, Rev. G. A. Henry. Some much-needed improvements and repairs are being made in the parsonage, in the way of bathroom, new furniture, and other needed equipments. We were all very sorry that Professor Plympton was prevented from attending General Conference on account of sickness in his

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East Northfield, Mass.

WORTH
WHILE

Apart from the noisome clatter of city pavements
Untouched by the taint of city life
Fascinating drives past hamlet, stream and dale
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WORTH
WHILE

More detailed information showing why a stay at

"The Northfield" is "Worth While"

may be obtained by writing

A. G. MOODY, Mgr.,

East Northfield, Mass.

family. We are glad, however, to report the little boy as much improved.

Bow Mills and Bow.—The churches at these places are pleased to retain Rev. E. N. Larmour for another year. At Bow some much-needed repairs are being made on the church property.

Alexandria.—After the success of last year Rev. A. Linfield begins his work with renewed energy and hope. Large congregations attend the services, and pastor and people are happy together.

Franklin Falls is surpassing all former records by adding another \$100 to the pastor's claim, which is the second time during the present pastorate. A May Breakfast, given by this people, netted \$150, to be applied on the debt. A large vested choir of girls is soon to be inaugurated. A formal and very cordial reception was given Rev. E. C. E. Dorion and family on their return for a third year. The work here is at high-water mark. We prophesy a good year for this church.

Concord, First Church, is flourishing under the leadership of Rev. James Cairns. On their return for another year (which pleases all parties) a reception was tendered the pastor and family. The first Sunday in May, 3 were received in full connection from probation. The vestry and vestibule of the church have been improved with paint, whitewash, and stained floors. Financially, last year was the best for many years, and current expenses for the present year are well accounted for. C.

VERMONT CONFERENCE

St. Albans District

Morrisville.—Pastor Smith and his family are nicely settled in their new home, and are happy in the hopeful outlook. They find the people united, and all are looking forward with confidence, expecting that good results will come from their labors. A delightful reception was tendered them at the home of one of the stewards, Mr. A. R. Campbell. A good start off in the work is sure to be fruitful for good in the after months.

St. Albans.—At the very opening of the new

year the church was called to mourn the loss of two of its most faithful members, C. W. Janes and wife. Mrs. Janes, a very lovable woman, died a few days after the close of Conference, and in six days after Mr. Janes followed her. Their home was well nigh an ideal one. Their children now rise up and call them blessed. One of the pressing needs of today is the Christian home. At the time of her death Mrs. Janes was president of the W. H. M. S. Mr. Janes was a steward, and had been for many years a successful teacher in the Sunday-school. The home, the church, and the community have suffered a serious loss. Rev. A. C. Willey has begun his work under most encouraging conditions. A largely-attended reception was given them in the church parlors, at which time a fine musical program was rendered. A reception was planned for the retiring pastor, and family, but was not held because of the sudden deaths mentioned above. They were given valuable gifts as souvenirs of five very pleasant years with this church.

A Request.—Will the pastors on the district please send to Rev. W. S. Smithers at Waterbury any notes of interest regarding their work, or themselves? I have no means of finding out what is going on in any other way.

RUBLIW.

Montpelier District

West Berlin.—Rev. L. J. Morse, a student at Montpelier Seminary, supplies this charge this year. The work has opened very favorably with good congregations and a hopeful outlook.

Northfield.—Work in this growing centre still goes steadily on. Pastor Sharp has an abundance of good plans for the people for this year. The health of the pastor's family has not been as good as might be wished, but through it all a cheerful Christian spirit has been manifest.

Montpelier.—Rev. W. B. Dukeshire, newly-appointed pastor, was on hand the first Sunday following Conference, coming from Orono, Maine, and consequently making the longest move of any man at work on the district. Work has opened well, and there is no reason

why Montpelier should not have a very prosperous pastorate under this cultured, devoted and great-hearted but exceedingly modest leader and his charming wife. W. M. N.

N. E. SOUTHERN CONFERENCE

New Bedford District

North Dighton.—A cordial and excellent reception was given the pastor, Rev. J. S. Bridgford, and family on April 4. A large number were present. An address of welcome by Mrs. Laura Hunt, to which the pastor responded in a happy vein, followed by a musical and literary program, made the evening a delightful one. The good-will of the people was also expressed by a gift of money to the pastor and family.

Sagamore.—The Ladies' Glee Club tendered a reception to their new pastor, Rev. L. H. Massey, and wife, on April 13, at Liberty Hall. Art squares and rugs, handsome stands adorned with potted plants and fancy lamps, rocking chairs, sofa pillows and couch covers over a row of settees, made the place very attractive and homelike. Mrs. B. B. Crosby and Mrs. B. F. Bray, president and vice-president of the club, assisted Mr. and Mrs. Massey in receiving. Misses Grace Ellis, May Crowell, Ida Nye and Marion Perkins acted as ushers in a very graceful manner. A musical program was well rendered. Mrs. Massey was presented with a lovely bouquet of red carnations. Ice cream and cake were served during the social hour.

Full River, Quarry Street.—The new year opens well here under the ministrations of Rev. E. J. Ayres. On May 1, the pastor baptized 2, received 2 on probation, 2 by letter, and 3 from probation. The Junior League gave a very entertaining program, April 19, the profits being over \$30; and they have given the treasurer of the church \$25 for current expenses. The president of the board of trustees, John Goss, recently gave the following report to the church: received from the Helping Hand, \$460; Sunday-school, \$425; Epworth League, \$200; Young Men's Club, \$105; Junior League, \$20; total, \$1,210. Expended on improvements, \$4,212; present indebtedness on property, \$1,500.

Provincetown, Centre.—Rev. W. H. Allen, the new pastor here, and family were heartily greeted at a reception given by the church parish, April 20. The vestry was very tastefully decorated with plants and cut flowers. Mr. and Mrs. Angus McKay received, and introduced the throng of people anxious to meet the new pastor and family. Mr. A. L. Putnam gave the address of welcome, seconded by the other pastors in town. The pastor's daughter, Helen, was presented with a beautiful bouquet, after a short address by Master Ralph Gleason. Mr. Allen responded with feeling and pleasure to the cordiality of his welcome. The Ladies' Choral Union sang extremely well. Ice and cake were served.

Taunton, First Church.—The money question is never a serious problem with this church; but the recently-closed year is especially satisfactory in the promptness with which pledges have been met, leaving no deficiency at the close of the year in either church or Sunday-school. The benevolent contributions were unusually good. Now the Industrial Circle of the King's Daughters, with the help of the other departments of the church, is placing a Baby Grand piano in the vestry. The individual communion service has recently been adopted and provided. The pastor, Rev. C. Harley Smith, missionary secretary for the district, desires attention called to the disciplinary form of constitution for the Sunday-school Missionary Society. It is ideal. The schools adopting it find the raising of missionary money easy. One collection a month in the Sunday-school, well announced, and the birthday offerings from all voluntary contributors, is proving satisfactory in several schools, and is recommended to all of the schools of the district.

Nantucket.—One of the warmest of welcomes was extended to the pastor, Rev. A. J. Jolly, who was met at the boat by a committee, with a hot supper waiting at the parsonage. A public

Dear Sir: Please ask your WIFE, DAUGHTER, or SISTER
to Read MY FREE Offer



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From a Woman of Notre Dame, Ind.

I will mail, free of any charge, this Home Treatment with full instructions and history of my own case to any lady suffering with female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue, it will only cost you about 12c. a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—this is all I ask. It cures all, young or old.

If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address Mrs. M. Summers for the Free Treatment and Full Information. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhea, Green Sticks, and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense, and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use.

Wherever you live I can refer you to well-known ladies of your own State or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer may not be made again.

MRS. M. SUMMERS

Box 193, Notre Dame, Ind.

reception was given within a few days, followed by a severe "pounding." The island people have demonstrated their ability to care for the itinerant and to cheer his heart by substantial tokens of their love and loyalty. Good congregations greet the pastor, and the seating capacity of the new room is sometimes taxed to its utmost.

Full River, Deaconess Work.—After ten years of service the Deaconess Home observed its tenth anniversary on May 8 by a conference at the Home and a public meeting at the First Methodist Episcopal Church. Deaconesses from Boston and Providence were present, together with many pastors and their wives. Miss Margaret L. Eckley, of Attleboro, read a fine paper on "The Deaconess and the Church." "The Pastor and the Deaconess" was ably presented by Rev. J. F. Cooper, of Providence. Miss Josephine Fisk, superintendent of the Boston Home, and Miss Mary Simester, of Boston, discussed the "Industrial Work." Discussion of these themes followed, participated in by the deaconesses and the pastors. At 6 a lunch was served by the Deaconess Aid Society—an organization which is to the deaconess work what a mother is to her daughter. Among other things they provide the linen needed at the Home, supplies for the kitchen and dining-room, and furnish at least \$5 a month for the emergency fund.

At the evening service the pastor, Rev. Thomas Tyrie, presided. A large number of pastors took part in the opening services, after which Rev. G. H. Spencer, of East Boston, gave an appropriate address on the deaconess movement, dwelling more particularly on "what the deaconess has a right to demand of the church, and what the church has a right to expect of the deaconess." This was followed by the report of the superintendent, Mrs. Eva C. Fields. The entire report is full of interest, but only a few items can be given for want of space: Nine workers have been in the field for the past year, and their work has been very successful. Statistics for the year show a total number of 5,930 calls, 1,765 of which were made upon the sick; 6,983 papers and tracts have been distributed; 378 magazines and books, 30 Bibles and 1,110 garments have been given out. Work has been secured for 40 persons. We have taught 192 times in the Sabbath-school, with an aggregate number of 1,636 pupils; 43 times in the mission school; 102 times in the industrial school, with an aggregate number of 6,260; 4 meetings have been held in the hospitals, and 239 in the prison and infirmaries; 18 mothers' and 155 children's meetings have been held. In nursing 391 persons have been cared for, in which 6,648 hours were given. We have met 156

women and girls in the police station. Thus hope and opportunity are the inspiration of this work. Mr. John D. Flint, who is recovering from a severe illness, was able to be at the Home for a brief time in the afternoon, thus gladdening the hearts of all. MELIOR.

NEW ENGLAND CONFERENCE

Boston District

Brookline, St. Mark's.—Rev. Geo. S. Butters was cordially received at his new charge, Sunday, May 1. There were excellent congregations both in the morning and at the vesper service in the afternoon. On Wednesday evening the Ladies' Benevolent Society gave a delightful reception to Mr. Butters and his family. It was the evening of the monthly social, and a large company were seated at the tables in the dining-room. At the conclusion of the dinner a short entertainment was given by several of the young ladies of the church, followed by the formal reception. The young men in Mr. M. W. Short's class served as ushers. In the receiving party were Mrs. S. L. Burr, president of the Ladies' Society, Mr. and Mrs. Butters, Mr. Edgar A. and Miss Marion Butters, and Presiding Elder and Mrs. Perrin. Light refreshments were served and all the exercises tended to make the occasion genuinely social. It was an excellent opportunity for the people to meet the pastor, and Mr. and Mrs. Butters had a most happy introduction to their new field of labor.

Worcester and Vicinity

In "gathering up the fragments" in and about Worcester it will be necessary to go back to the Preachers' Meeting, held in Trinity Church, March 14, which was not reported because of the busy times at the close of a Conference year. It was one of the best of the year in attendance and variety of program. Rev. N. W. Deveneau conducted the opening devotions. A paper on the "Relation of Christianity to Socialism" was read by Rev. W. C. Townsend. Dr. Brady gave a carefully prepared paper on "Divine Immanence in Evolution," which made a favorable impression and was freely discussed. He was asked to submit the paper to the *Methodist Review* for publication, and the secretary was directed to attend to the matter. Dinner was served by the ladies of the church. Rev. H. G. Butler led the afternoon devotions. Rev. E. L. Mills read a review of the book, "Christian Faith in an Age of Science," by William North Rice. By request Rev. E. E. Bisbee opened the discussion of the paper on "Socialism," and was kept on the stand for some time while he answered questions on the subject. Rev. W. A. Wood discussed "Evolution" as set forth in Dr. Brady's paper.

Since Conference the pastors have all been very busy getting their work started for another year. Dr. Brady has stored his large library, weighing several tons, and betaken himself to Los Angeles in search of contribution for the

Turning gray? Why not have the early, dark, rich color restored? Easily done with Ayer's Hair Vigor.

J. C. Ayer Co., Lowell, Mass.

superannuates of the New England Conference. Trinity Church has put down a new linoleum floor covering in the vestibules and front stairway at an expense of \$500, and is planning for extensive improvements involving an outlay of possibly \$10,000.

Grace Church.—On Thursday night, May 5, this church gave a formal reception to the new pastor, Rev. Dr. Edwin Booth Patterson, consisting of a banquet and addresses. About 300 were in attendance. The banquet was served in the vestry at 6:45 o'clock. John F. Crowell, president of the board of trustees, was master of ceremonies. After the banquet he made a short speech, in which he welcomed Dr. Patterson in behalf of the board, and assured him that he would be accorded the fullest support of the church officers and members, and that all



REV. E. B. PATTERSON, D. D.

had abundant reason for expecting a successful year. Dr. Dick, of Trinity Church, was then introduced, and extended a welcome to Dr. Patterson in behalf of the Methodist pastors and churches of Worcester. Dr. Patterson's response was very happy—and brief—which set the audience in a hearty good humor for the social hour which followed. During the reception Dr. Patterson was assisted in receiving by his father and mother, George Patterson and wife, and by E. A. Brewer and wife, and B. G. Luther. The committee in charge of the details of the reception consisted of the officers of the Ladies' Circle—Mrs. F. H. Tainter, Mrs. Alice Howard, Mrs. W. C. Healy, Mrs. Mary Stiles. The Sunday-school orchestra contributed music, and the League furnished the waiters and attended to the decorating. The vestry where the banquet and reception took place was ornamented with white and green crepe paper.

Dr. Patterson comes to New England from the Baltimore Conference, where he was pastor

of Madison Ave. Church, Baltimore, going to that appointment from the First Church, Jamestown, N. Y. He is about forty years of age, and is a graduate of Northwestern University and Garrett Biblical Institute. A. S. G.

Lynn District

Wakefield.—The pastor, Rev. John R. Chaffee, and his mother were welcomed by a cordial reception, May 5. The vestry was arranged as a parlor. Mr. Hinckley for the church and the neighboring pastors extended words of greeting; Miss Sheldon of the Sunday-school presented Mrs. Chaffee with a bouquet of roses; the ladies served ice cream and cake; and all the people joined in a warm shake of the hand. The occasion was very delightful. The year's work opens with much promise.

Ipswich.—At the last communion 10 were received into the church on probation and 1 by letter. This church gave \$1,025 for benevolences last year. The Patriots' Day convention of the Salem Circuit Epworth League was held with the hospitable Herrick chapter. In the afternoon Rev. Jerome Wood and the pastor of the church, Rev. Arthur Bonner, addressed the convention on matters relative to the General Conference. In the evening Rev. C. H. Atkins, of Beverly, spoke discriminatingly upon the amusement question. W. Herbert Kimball, the enthusiastic and able president of the local chapter, was elected president of the circuit for the ensuing term. Owing to contemplated changes in domestic relationships, Mr. John A. Perkins, the wise and efficient though young Sunday-school superintendent, retires, and Mr. Theo. C. Howe, so excellent a secretary some few years ago, has been elected to fill the position. On the evening of May 4, under the auspices of the Epworth League, assisted by the Ladies' Society, the church tendered a delightful "welcome back" reception to pastor and wife.

Springfield District

West Brookfield.—A grand reception was given to the new pastor, Rev. W. A. Kilmer, on Monday evening, May 2. A warm reception rouses all the good there is in a man when he enters upon a new field. West Brookfield has a great-hearted people, who make all their pastors glad to serve them. The new pastor is very happy in his new charge. He anticipates a successful year. Rev. and Mrs. Leonard L. Beeman, of Bondsville, were present and greatly aided the society in welcoming the new pastor.

Easthampton.—Always at it. That describes Rev. W. I. Shattuck. His Men's and Boys' Clubs are gaining every day. But let it be noticed that the Easthampton Church is not drifting into club life, forgetful of her great mission. Mr. Shattuck makes the clubs successful, but their success makes the church one of the strongest spiritual factors on Springfield District. At the last communion 20 were received into the church—14 from probation, 2 on probation, and 4 by letter. On the Friday evening preceding their reception the probationers were entertained at the parsonage, Rev. W. H. Dockham being present and giving one of his inimitable and inspiring addresses. A red and blue contest for six months has been started in the Sunday-school.

Colrain.—This charge loses a time-honored servant in the death of Ariel L. Thomas, the inventor of the box stove.

Orange.—Rev. and Mrs. James Sutherland enter upon their sixth year with enthusiasm. The church has the same spirit. At a hearty reception last Friday evening the pastor was presented with a magnificent gold watch, and the pastor's wife was given a beautiful jewel case which contained a sum of money. The people are exceedingly happy that Mr. Sutherland is returned to them again. Watch Orange.

West Warren.—The Ladies' Aid Society, without which many a church on Springfield District would be in danger of serious retrogression, has organized for the new year: President, Mrs. George A. Moody; vice-president, Mrs. John Tongue; secretary, Mrs. James T. Campbell; treasurer, Mrs. John S. Rycroft. The society has suffered serious losses the past year by death and removals.

Westfield.—Miss Emilie Freeman, the deaconess, who presented the cause before this church on May 1, made a most favorable impression upon the people. The work of the deaconesses is not fully understood in the

Berkshires, and Westfield listened attentively to Miss Freeman's interesting address. She also gave a short missionary address before the Sunday-school Missionary Society which has just been formed. To complete the day she went to Feeding Hills, and there she made another of her stirring addresses and appeals. We shall not soon forget Miss Freeman's visit.

Westfield has suffered seriously for eighteen months by death. Last week we reported three deaths in three days. We have now two more to report. Mr. Eustis Nelson, who has been indisposed for a long time, and Mrs. Wilmot S. Bates, a sufferer from quick consumption, passed to their reward this past week. Both were noted for their sweetness of character. Wesley Brigham, son of the Sunday-school superintendent at Westfield, met with a serious and

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(2) If you'll write me, I'll send you my Index; that tells everything.

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Washington St., through to Winter St.

painful accident coming from school Friday. He was riding his bicycle when the fork broke, causing a serious fall. He is very badly hurt, but will recover.

C. E. DAVIS.

Keep the Balance Up

It has been truthfully said that any disturbance of the even balance of health causes serious trouble. Nobody can be too careful to keep this balance up. When people begin to lose appetite or to get tired easily, the least imprudence brings on sickness, weakness, or debility. The system needs a tonic, craves it, and should not be denied it; and the best tonic of which we have any knowledge is Hood's Sarsaparilla. What this medicine has done in keeping healthy people healthy, in keeping up the even balance of health, gives it the same distinction as a preventive that it enjoys as a cure. Its early use has illustrated the wisdom of the old saying that "a stitch in time saves nine." Take Hood's for appetite, strength and endurance.

CHURCH REGISTER

SUMMER COUNTRY HOME WANTED.—The Epworth Settlement, 36 Hull St., wants a country residence with ample lawns to be used as a resting-place for poor children, tired mothers, and working girls. If a place large enough with two houses, can be obtained, the Morgan Memorial will co-operate in making the place a very Bethesda of rest and health to hundreds of the Lord's poor. Cannot some one donate the use of such a place for such a Christlike ministry? If necessary, a little rental will be paid for just the right accommodations. Address at once

(Miss) HELEN NEWELL,
36 Hull St., Boston.

DEACONESS COMMENCEMENT.—The 14th annual commencement of the New England Deaconess Association, Bible Training School, and Deaconess Hospital, will be held in Tremont St. Church, Wednesday, May 18, at 7:30 p. m. Rev. S. M. Dick, D. D., of Trinity Church, Worcester, will deliver the address. A most cordial invitation is extended to all.

Per order of Committee,
ORIANNA F. HARDING.

Don't think less of your system than you do of your house. Give it a thorough cleansing, too. Take Hood's Sarsaparilla.

N. E. METHODIST HISTORICAL SOCIETY.—The next regular meeting of this Society will be held in Room 4, 86 Bromfield St., Boston, on Monday next, May 16, at 2:30 p. m. The directors will please meet at 2 o'clock. A memoir of Mr. James A. Woolson, prepared by Rev. E. M. Taylor, D. D., will be read.

JOSEPH H. MANSFIELD, Secretary.

**IF YOU HAVE
Rheumatism**

when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 50 years standing. This is no humbug or deception but an honest remedy, which enabled many a person to abandon crutch and cane. Address, JOHN A. SMITH, 3586 Gloria Building, Milwaukee, Wis.

OPPORTUNITY FOR A VACATION.—Rev. H. E. McFarlane, of Naples, Me., would like to correspond with any minister who would like to make an exchange of church and home for his vacation.

ST. LOUIS EXPOSITION

An Amazing Display of Science, Industry and Art

The opening of the St. Louis Exposition on April 30 proclaimed to the visitors the truth of the promises and prophecies which the managers of this gigantic exhibition have been claiming for it. It presented a most gorgeous and dazzling appearance. The beautiful buildings and their various styles of architecture, the massive machinery, the varied industries with their factories and workmen, the costly art displays, the rare foreign exhibits, and those two novel features—the Plateau of States and the Pike, which completely eclipse Chicago's Midway—amaze the visitors. The accommodations at the hotels are reasonable in price and first class. The train accommodations are perfect, and the new Wabash Station, just outside the Fair grounds, is where the Boston & Maine through cars enter. Any person intending to visit the St. Louis Exposition should send to the Boston & Maine Passenger Department, Boston, for their beautiful illustrated booklet describing the Exposition and giving all necessary information in regard to the rates and routes, also an additional slip giving the diverse routes and the rates. This book will be mailed to any address free.

Marriages

PARREAU—CURRIER.—At Norway, Me., April 26, by Rev. C. A. Brooks, Eddie Parreault and Cassie M. Currier, both of Norway, Me.

LARY—WHEELER.—At Norway, Me., April 27, by Rev. C. A. Brooks, Ward B. Lary and Flora B. Wheeler, both of Bethel, Me.

SIVES—SPEIRS.—At People's Temple parsonage, Boston, May 8, by Rev. Chas. A. Crane, James Sives and Lena May Speirs.

Many Foods

offered for new-born infants do not and cannot contain the valuable elements of milk required for the proper nourishment of the child. Borden's Eagle Brand Condensed Milk is superior to other artificial foods, and its use prevents sickly, weak and rickety children.

ATTENTION, PASTORS.—Pastors desiring the services of Evangelists Cozens and Noble during the coming fall and winter will do well to communicate with Mr. Cozens at an early date. He can be addressed at 27 Dickerman Road, Newton Highlands, Mass. These evangelists have just closed a month's union meetings in Marlboro, where over one hundred were converted. Nearly one hundred professed conversion in the Athol church during the meetings there last March and over sixty of the converts have already joined the churches of Westboro as a result of the labors of these brethren in that town last January. These evangelists are not sensational, and have been highly endorsed by all the pastors in whose churches they have labored.

CORRECTION.—In the HERALD of April 27 a notice appears addressed "to the preachers of the New England Conference," by Rev. Geo. M. Hamlen, of Kinsey, Ala., president of Mallalieu Seminary. It should read: To the preachers of the New England Conferences. Any point that can be reached by us within a hundred miles of Boston we would like to visit on the terms mentioned in the HERALD of April 27.

(Geo. M. HAMLEN.

Taunton, Mass.

"Adirondack Mountains and How to Reach Them"

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OBITUARIES

Dear dead! they have become
Like guardian angels to us;
And distant heaven, like home,
Through them begins to woo us;
Love that was earthly, wings
Its flight to holier places;
The dead are sacred things
That multiply our graces.

They whom we loved on earth
Attract us now to heaven;
Who shared our grief and mirth
Back to us now are given.
They move with noiseless foot
Gravely and sweetly round us,
And their soft touch hath cut
Full many a chain that bound us.

— Frederick William Faber.

Harriman.— Mrs. Hannah Harriman was born in Harmony, Me., and after completing nearly the allotted time on earth went to her heavenly home from Dover, Me., Dec. 29, 1903.

When a little more than two years old her parents moved to Hudson, Me. Remaining there a few years, they finally settled in Foxcroft, Me. While but a child she was converted to God under the ministrations of Rev. Rufus Day, and by him was received into the Methodist Episcopal Church.

At the early age of nineteen years she was married to Mr. William Harriman, and went with him to make their home in Sebec, Me., where many happy and prosperous years were passed. Then, after spending eleven years in the West, they came East and settled in Dover, Me. While in the West she and her husband were very active in religious work, being among the leading workers of some of the strong Methodist Episcopal Churches of Minneapolis, Minn. On their return to Maine they took hold of church work with enthusiasm, and continued their zealous labors to the last. There was no member outside of the official board who took the interest in all departments of the work that Mrs. Harriman did. She often toiled for her Master with her right hand while her left knew nothing of what she was doing. Through the consecrated means of Mrs. Harriman and her husband, churches stand today as memorials of their devotion to the God they loved.

Though her last days on earth were days of intense bodily suffering, yet she remained trustful, and the end was triumphant. Our people still die well. H. W. N.

Larrabee.— Mrs. Caroline Rogers Larrabee was born at North Bridgton, Maine, Oct. 16, 1833. Her mother, Mrs. Wealthy Gilbert Rogers, was a woman of sturdy physique and deep religious convictions. She was a Methodist of the Methodists, and at eighty years of age again and again walked alone to the church of her choice, a distance of three miles. This accounts for the strong religious convictions, pure life, abiding faith, exalted hope, and many other qualities of excellence which characterized the life of the subject of this sketch. Early in life she consciously accepted her mother's Christ as her own. She was baptized and joined the church during the pastorate of Rev. A. B. Lovewell.

In October, 1864, she was married to Benjamin T. Larrabee, one of the "pillars" of the Bridgton Church, whom she survived about six years. During the past fifteen years she has been a confirmed invalid. A victim of what the medical men have termed "rheumatoid arthritis," she has suffered untold agony. Her limbs were fearfully distorted, especially her fingers, which were bent backwards towards

her hands. It is not surprising that at times she had a longing "to depart and be with Christ, which is far better." Conscious that her end was near, she said to a relative a day or two before she passed away: "I'm going." To her physician she said: "Doctor, do not give me anything that will keep me alive an hour longer." The pains were intense, and her chastened spirit longed for release. But what patience she exhibited through it all, only those who knew her best can realize. A longing to be free, but not a word of complaint; cheerful submission to what she believed to be the will of her Heavenly Father, but not a murmur! Kin of Job for patient suffering, and not a whit less victorious, she. She loved the church, she loved her ministers, she loved the people of God. From the invalid's chair a stream of prayers ascended as sweet incense to the great white throne in behalf of every struggling pilgrim and for every worthy cause. Earth is the richer for her faithful life. God might have performed a miracle of healing, but a mightier thing seems to the writer to have been performed in the supply of grace that sanctifies such sufferings and makes the sufferer, like the Saviour, a minister in heavenly things. Such a minister in this community was Caroline Larrabee. May other sufferers know what she knew—God's glory in infirmities!

During all these years of helplessness and intense suffering there has stood by her side and ministered to her night and day her only child, Edna M. This obituary would lack an important element did it not contain some slight reference to what all have recognized in her patience and endurance—an embodiment of filial virtues which nothing but her modesty restrains us from portraying at length.

Mrs. Larrabee passed from earth to heaven, Sunday, April 21. On Tuesday, the 26th, her remains were laid to rest. Many friends gathered to gaze in her face once more and to cheer the lone daughter in her hour of sorrow. A select choir sang the hymns she loved. An appropriate text was taken by her pastor from Rev. 7: 13, 14. WILLIAM WOOD.

Foster.— Mrs. Lovisa Coburn Foster, widow of the late Rev. Benjamin Foster, who for many years was a member of the Maine Conference, was born, March 25, 1810, and died in Foxcroft, Me., Feb. 11, 1903, having reached the advanced age of 92 years, 6 months and 6 days.

Mrs. Foster was a lady of superior intellect and endowed with many noble qualities that endeared her to all with whom she became acquainted. Possessed of a cheerful disposition, she had the happy faculty of looking for and finding the bright spots even in the most trying surroundings. This was shown again and again during the forty and more years that she was the faithful and devoted wife of a Methodist preacher, sharing with her husband in a heroic manner the toil and hardships incident to the life of an itinerant preacher in those pioneer days.

She was the mother of four children, two of whom—Hon. M. C. Foster, of Waterville, Me., and Mrs. J. S. Rowe, of Foxcroft, Me.—survive her.

A large circle of friends were sad when "Mother" Foster went from this earthly life, but to many of them who have been helped and encouraged by her wise and tender words, earnest prayers, and loving deeds, heaven is more attractive because of her being there. Truly, "It is with the righteous well." ***

Rowe.— Edward Franklin Rowe, son of Jeremiah and Mary A. Rowe, was born in Newport, Maine, Oct. 3, 1839, and died in Newport, Feb. 26, 1904.

When a boy his parents moved to Palmyra, Maine. In 1871 he married Miss Josephine Lenfest, of Palmyra. Six years after their marriage they moved to Monticello, Aroostook Co., where they resided for ten years, at the expiration of which time they returned to Palmyra and later (eight years ago) to Newport.

Three children were given to them—two daughters, Emma and Myra L., and one son, Alvah. In August of last year Alvah was badly injured in a street-car accident in the city of Buffalo, N. Y. For days it was not expected that he could live; but he did, only, alas! to meet a similar accident in about two months which caused his untimely and sad death. From this trouble, which was almost equal to two deaths to the sorrowing parents, Mr. Rowe probably never fully recovered, although it was

borne with great patience and Christian fortitude. Emma, the oldest daughter, died very suddenly ten years ago while away from her home in New York.

Mr. Rowe united with the Methodist Episcopal Church by letter from the Baptist denomination while living at Monticello, under the first pastorate of Rev. F. H. Osgood in that town. He was a useful member and faithful Christian. While at Monticello he was class-leader and greatly interested in Sunday-school work. He was prominent in the Newport Church as an official, and was president of the board of trustees during the recent building of the beautiful edifice.

The bereaved wife and daughter have indeed lost a kind husband and indulgent father, the community a true and worthy citizen, and the church a noble and remembered official. "There remaineth therefore a rest for the people of God." M. S. HILL.

W. H. M. S. Notes

—The Woman's Home Missionary Society has made gratifying advance during the past quadrennium. The Quadrennial Report states that during the four years past there has been an increase of adult members numbering 30,338; of young people, 7,478; and of children, 9,652.

—President C. W. Gallagher of the National Training School in Washington, D. C., wants \$50 at an early date to complete a scholarship in the school for the coming year. The scholarship will enable some noble young woman to secure a year's training in that highest of all arts—the art of doing good. Who will respond? Write to Dr. C. W. Gallagher, 1150 North Capitol St., Washington, D. C.

—A serious loss is suffered by the W. H. M. S. in the removal of Mrs. S. L. Beller, secretary of the Alaskan Bureau, who passed into her heavenly home April 1 of this year. For ten years Mrs. Beller has been devoted to the interests of the work in Alaska, giving to it much time and the most able supervision. She contracted a terrible fever while inspecting her work, from the effects of which, it is believed, she never fully recovered.

—Much regret is felt at the necessity of the retirement of Miss L. J. Biols, missionary to Japanese women and children in Honolulu.

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Failing health compels a long rest. The committee on Japanese work has been especially favored in securing the services of Miss Dora Jayne, formerly a missionary in Utah. Miss Jayne sailed for Honolulu, April 23.

— Requests to the W. H. M. S. paid into the treasury during the past quadrennium amount to \$59,831.48. Annuities and endowments received during the same length of time reach the sum of \$34,907.25. Persons desiring to remember this Society in this way should bear in mind that the full name, Woman's Home Missionary Society of the Methodist Episcopal Church, should be used, thereby avoiding embarrassment and litigation.

— The Perry Pictures Company has issued a set of twenty-five admirable home missionary pictures. This was at the instance of the Society, and the originals were carefully selected by one of its workers. Alaska, Porto Rico, New Mexico, Indians, Orientals, Immigrants, etc., are all represented. The price of the full set of twenty five is 25 cents. The pictures may be ordered of Miss Van Marter, 150 Fifth Ave., New York city.

— The May number of *Woman's Home Missions* is a particularly attractive number, having for its special topic, "Work among Chinese and Japanese Women and Children." The freshest news from the field has been secured for this number. Helps for use in the study of the concert lesson may be found in the leaflets, "Golden Gates Ajar," "Little Ah Kue," "The Paradise of the Pacific," and "New Light on America," and a finely illustrated pamphlet containing the latest Quadrennial Report, all of which will be sent for ten cents from either of the offices of the W. H. M. S. "Under Our Flag" also contains much helpful material for this program.

— Miss Martha Trenis, in the Home at Las Vegas, N. M., greatly desires some little helps which a few thoughtful women can easily supply. Miss Trenis is a nurse deaconess, and finds in her work among the people great need of simple remedies and supplies which are expensive if bought on the ground. She asks for adhesive plaster, absorbent cotton, bandages, salves, ointments, etc. These simple things can easily be sent by mail, and will save, in skilled hands, much of human suffering. Send to Miss M. E. Trenis, 624 Twelfth St., Las Vegas, N. M.

— The "Grow in Grace" cards—a pretty device for raising money for home missions—consist of an attractive card, with a cross and crown printed in gold on the face, and the text: "Grow in grace and in the love and knowledge of God." On the reverse are directions for using them, with a beautiful poem, entitled, "Count the Mercies." These are sold at the rate of 40 cents a hundred. Order of Miss Van Marter, 150 Fifth Ave., New York city.

— Mrs. George M. Hamlen, writing from Hamlen Home, Kinsey, Ala., says: "We have a good auxiliary here, made up largely of women who work in the field, and it has made my heart ache to see them bring their offerings of hard earned money; but I dared not refuse to take it, for I knew they would lose a blessing. In addition to their membership dues this little auxiliary has given \$2.85 mite-box money, \$5.15 thank-offerings, and 50 cents for the printing fund, making a total of \$20 for the general fund. In addition to this, we have \$16 from the Home Guards (a band of twelve young girls), and \$4 from Mothers' Jewels, making a total of \$40 for the year 1904 from this little struggling church."

— Sixty-seven girls have been enrolled in Hamlen Home during the past year, and several others applied for admission who could not be received on account of lack of room. Not all the sixty-seven could remain throughout the entire year, but it has been a great privilege and blessing to them to be permitted to spend even one term in this excellent Home and school.

— Miss Carrie G. Davis is the superintendent of the Oriental Home, San Francisco, Cal. From eighteen to twenty Chinese girls are in this Home. A missionary speaking the Chi-

nese language is employed among the seven hundred families in Chinatown. Schools are held in the Home, and a kindergarten of twenty-five children is especially successful and delightful.

— Miss Carrie Barge, field secretary for Young People's Work in the W. H. M. S., has been working in the New England Conferences during the spring months. She goes westward for the summer, and will begin work in Rock River Conference, May 22. Miss Barge is a helpful and persuasive speaker, winning interest and opening the way, wherever at all possible, to new organizations and to added interest in churches already organized.

— Mrs. M. E. Roberts, national organizer for the W. H. M. S., has been working in the auxiliaries of California Conference during several weeks preceding the opening of General Conference. She has been received most cordially. It will be remembered that Mrs. Roberts leads the lay delegation of the Nebraska Conference to General Conference.

— The election of Dr. E. R. Willis as president of the San Francisco National Training School of the Woman's Home Missionary Society, was confirmed at the last meeting of the board of trustees. Dr. Willis comes to this position with the highest recommendations from prominent men who are well acquainted with him and his work. He is said to be a "missionary enthusiast," has traveled around the world, has had valuable experience both in the pastorate and presiding eldership, and in addition seems to be well endowed with the qualities that win. He will be ably supplemented in his work by Mrs. Willis, who is an active worker in the W. H. M. S.

— The income of the W. H. M. S. during the past quadrennium in cash alone amounts to \$367,113.49; supplies during the same period, \$836,098.13. If to this be added moneys contributed to the support of the work by the tuition and board of pupils in the schools, gifts and other items of income not passing through the treasury, the sum total will reach the excellent sum of \$1,349,486.73.

— During the past year Maine Conference W. H. M. S. has enjoyed a gain of twenty-four new organizations and over five hundred new members. It has been favored by having the help of Mrs. F. B. Clark, general organizer; Miss Carrie Barge, field secretary of Young People's Work; Mrs. H. Ida Benson, superintendent of Deaconess Home; and the Misses Santee and Totten, deaconesses. It has also been favored in having a diligent and faithful corresponding secretary, Mrs. Anna Onstott.

Early May Fishing in New Hampshire and Maine

Good fishing is being reported from New England's lakes. In New Hampshire, last week, in Lake Winnepesaukee over thirty trout averaging four pounds apiece were caught, and the salmon are topping 6½ pounds. Newfoundland Lake is sending forth some likely samples, and Sunapee has her usual crowd of callers. In Sebago, down in Maine, last week, some bouncers, weighing 14, 12, 10, 8 and 7½ pounds respectively, were landed. The fishing in all lakes where the ice has left is first-class, and from the present outlook it appears that Moosehead and Rangeley Lakes will be on the fishing list by the middle of next week.

Don't go fishing without the Boston & Maine's beautiful illustrated booklet, "Fishing and Hunting," and the new book just out giving the Game Laws of Maine, New Hampshire, Vermont, Massachusetts, Nova Scotia, Newfoundland and New Brunswick. You can procure them both by sending two-cent stamp to the General Passenger Dept., Boston & Maine R. R., Boston, Mass.

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J. W. MOORE, Monticello, Minn., writes: "Four bottles of Drake's Palmetto Wine have cured me of Catarrh of Bladder and Kidney Trouble. I suffered ten years and spent hundreds of dollars with the best doctors and specialists, and got no benefit. I am a well man again, and cannot thank you enough. I have recommended Drake's Palmetto Wine to nine persons who are now taking it with good results. One young woman in Monticello was given up to die, with Bladder Trouble, by a Minneapolis specialist, and he and our local doctor said they could do no more for her. Her father got a bottle of Drake's Palmetto Wine, and she has now taken it a week and is rapidly recovering. I write this out of gratitude to you, and you are at liberty to publish it if you wish to."

J. W. BROWN, Kasbeer, Ill., writes: "I had Stomach Trouble 25 years. Had vomiting spells and threw up pus and blood, and would get so weak I could not walk. I was that way when I received your trial bottle of Drake's Palmetto Wine, and had given up hope of ever getting any relief at all. I used the trial bottle, got four large bottles and used them; I am glad to say my stomach is all right and I feel like a new man. You don't know how a person suffers when afflicted as I was, nor what a relief is experienced when cured."

JAMES G. GRAY, Gibson, Mo., writes about Drake's Palmetto Wine as follows: "I live in the Missouri swamps in Dunklin Co., and have been sick with Malarial Fever, and for fifteen months a walking skeleton. One bottle of Drake's Palmetto Wine has done me more good than all the medicine I have taken in that fifteen months. I am buying two more bottles to stay cured. Drake's Palmetto Wine is the best medicine and tonic for Malarial, Kidney and Liver ailments I ever used or heard of. I feel well now after using one bottle."

A. A. FELDING, Knoxville, Tenn., writes: "I had a bad case of Sour Stomach and Indigestion. I could eat so little that I was 'falling to bones,' and could not sleep nor attend to business. I used the trial bottle and two large 75 cent bottles, and can truthfully say I am entirely cured. I have advised many to write for a free trial bottle."

JAMES MCCARTHY, 149 Breckinridge Street, Detroit, Mich., writes: "I purchased at the drug store a bottle of Drake's Palmetto Wine, and find it unsurpassed for kidney trouble, and I am sure it will do all you claim for other complaints. I am recommending it to my friends, and wish you every success for your wonderful medicine."

SQUIRE CLARDY, "The Arlington," Hot Springs, Ark., writes: "After using Drake's Palmetto Wine 17 days I have no sick stomach and my bowels have become as regular as clockwork, digestion is good once more, and I am gaining in weight. Use this for the good it will do some other sufferer."

MRS. M. E. GIVENS, Jackson, Tenn., writes: "Drake's Palmetto Wine has relieved my stomach. My son's wife at Mounds, Ill., was having the doctor wash her stomach out, and could eat only graham bread and drink sweet milk. After taking your Wine can eat anything she wants without hurting her."

R. W. BLACKBURN, Butler, Tenn., writes: "My liver hurt me; I had giddy spells; I had to get up seven or eight times every night; my head and stomach were in a dreadful fix. Drake's Palmetto Wine has relieved me of every trouble."



MRS. MYRA MONTI, Geneva, Wis., writes: "I cannot tell you how much good Drake's Palmetto Wine has done me. It is the very best that ever was invented. If I could have had it long ago, I might have been saved years of suffering. My stomach and bowels were in dreadful condition. I would have sinking spells, and my bowels would discharge a hot, slimy substance; would feel so bad I wished I might die. Your Palmetto Wine has stopped that feeling, and I do not have sinking spells. My bowels are not quite well, but, oh, so much better! I truly thank God for the blessing — for a blessing it was to me. I am truly thankful to you and remain your very grateful friend."

D. MOORE, Geneva, N. Y., writes: "Obtained a bottle of your Drake's Palmetto Wine of our druggist. My wife is deriving much benefit from the Wine for obstinate constipation — indeed, the most she has received from any and all other medicines. I also am helped of kidney difficulty. We regard it as an excellent remedy. It has no defects or drawbacks. It does its work quietly, kindly and sweetly, and leave no evil effects. We take pleasure in speaking of it to others. I went a few days ago to see a sick brother, and took a bottle along, hoping it might benefit him. I am a retired minister of the Gospel, and 92 years old."

MRS. DANIEL W. NEWTON, Greenfield, Mass., writes: "Mrs. Mary Reese, 74 years of age, has been ill with stomach trouble for over a year, and for three months was in very serious condition. I gave her the trial bottle of Drake's Palmetto Wine you sent me, and it gave her great relief. Then she purchased a bottle, and has taken two-thirds of it and walks a mile every day; can eat anything without any distress; has fine appetite, and bowels are regular and thorough."

MRS. SUE A. MAY, Luverne, Ala., writes: "I am the mother of eight children, and have been in bad health ever since I was married. I had been sick in bed for three months — had physicians every day — when I received your Drake's Palmetto Wine. After taking it two weeks was able to be up and attend to my work. It is truly a splendid remedy. I will always thank you and my God for such relief."

MISS FLORENCE GORDON, Braymer, Mo., writes: "I have for several years been troubled with catarrh of the head and throat, until my voice, which was at one time beautiful, was almost ruined. Had sneezing spells which lasted sometimes for two days. Since beginning the use of Drake's Palmetto Wine have not had even a slight attack, and feel sure I am cured."

AURVIL MOODY, Orangeburg, S. C., writes: "After taking your sample bottle of Drake's Palmetto Wine I felt a sudden change in my feelings. God bless you in your work. It has done me so much good I am telling it to other suffering people. I only wish every sufferer in the land knew of Drake's Palmetto Wine."

M. T. LANE, Glencoe, Ill., writes: "I have lived in Florida several years, and know from experience the value of Palmetto fruit. Drake's Palmetto Wine has the real taste and result of palmetto. In extreme constipation it relieves without griping and cures."

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